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Selections.

SERMON OF SLAVERY.

BY THEODORE PARKER.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness?"—*Rom.* VI. 16.

In our version of the New Testament the word *servant* often stands for a word in the original, which means *slave*. Such is the case in this passage just read, and the *sense* of the whole verse is this:—"If a man yields unconditionally service to sin, he is the *slave* of sin, and gets Death for his reward." Here, however, by a curious figure of speech, not uncommon in this apostle, he uses the word *slave* in a good sense—*slave of obedience* UNTO *righteousness*. I now ask your attention TO A SHORT SERMON OF SLAVERY.

A popular definition has sometimes been given of common bodily slavery, that it is the *holding of property in man*. In a kindred language it is called *body-property*. In this case, a man's body becomes the possession, property, chattel, tool, or thing of another person, and not of the man who lives in it. This foreign person, of course, makes use of it to serve his own ends without regard to the true welfare, or even the wishes of the man who lives in that body, and to whom it rightfully belongs. Here the relation is necessarily that of FORCE on one side, and SUFFERING on the other, though the force is often modified, and the suffering sometimes disguised or kept out of sight.

Now man was made to *be free*, to govern himself, to be his own master, to have no cause stand between him and God, which shall curtail his birthright of freedom. He is never in his proper element until he attains this condition of freedom; of self-government. Of course, while we are children, not having reached the age of discretion, we must be under the authority of our parents and guardians, teachers and friends. This is a natural relation. There is no slavery in it; no degradation. The parents, exercising rightful authority over their children, do not represent *human caprice*, but *divine wisdom and love*. They assume the direction of the child's actions, not to do *themselves* a service, but to benefit *him*. The father restrains his child, that the child may have more freedom, not less. Here the relation is not force and suffering, but of love on both sides; of *ability*, which loves to help, and *necessity*, which loves to be directed. The child that is nurtured by its parent gains more than the parent does. So is it the duty of the wise, the good, the holy, to teach, direct, restrain the foolish, the wicked, the ungodly. If a man is wiser, better, and holier, than I am, it is my duty, my privilege, my exaltation to obey him. For him to direct me in wisdom and love, not for his sake, but for my own, is for me to be free. He may gain nothing by this, but I gain much.

As slavery was defined to be *holding property in man*, so freedom may be defined as *a state in which the man does, of his own consent, the best things he is capable of doing at that stage of his growth*. Now there are two sorts of obstacles which prevent, or may prevent, men from attaining to this enviable condition of *freedom*. These are:

I. *Obstacles external to ourselves, which restrict our freedom*, and

II. *Obstacles internal to ourselves, which restrict our freedom.*

A few words may be said on the condition to which men are brought by each of these classes of objects.

I. *Of the slavery which arises from a cause external to ourselves.* By the blessing of Providence, seconding the efforts, prayers, tears of some good men, there is no bodily, personal slavery sanctioned by the law amongst us in New England. But at the South we all know, that some millions of our fellow-citizens are held in bondage; that men, women, and children are bought and sold in the shambles of the national capital; are owned as cattle; reared as cattle; beaten as cattle. We all know that our fathers fought through the war of independence with these maxims in their mouths and blazoned on their banners: *that all men are born free and equal*, and *that the* GOD OF ETERNAL JUSTICE *will at last avenge the cause of the oppressed, however strong the oppressor may be*; yet it is just as well known that the sons of those very fathers now trade in human flesh, separating parent and child, and husband and wife, for the sake of a little gain; that the sons of those fathers eat bread not in the sweat of their own brow, but in that of the slave's face; that they are sustained, educated, rendered rich and haughty, and luxurious, by the labor they extort from men whom they have *stolen*, or *purchased* from the stealer, or *inherited* from the purchaser. It is known to you all, that there are some millions of these forlorn children of Adam, men whom the Declaration of Independence declares "born free and equal" with their master before God and the law; men whom the Bible names "of the same blood" with the prophets and apostles; men "for whom Christ died," and who are "statues of God in ebony,"—that they are held in this condition, and made to feel the full burden of a corrupt society, and doomed from their birth, to degradation and infamy, their very name a mock-word; their life a *retreat*, not a progress,—for the general and natural effect of slavery, is to lessen the qualities of a man in the slave as he increases in stature, or in years,—their children, their wives, their own bones and sinews, at the mercy of a master! That these things are so, is known to all of us; well known from our childhood.

Every man who has ever thought at all on any subject, and has at the same time a particle of manhood in him, knows that this state of slavery would be to him worse than a thousand deaths; that set *death* in one scale, and hopeless *slavery* for himself and children in the other, he would not hesitate in his choice, but would say, "Give me death, though the life be ground out of me with the most exquisite tortures of lingering agony that malice can invent or tyranny inflict." To the African thus made the victim of American cupidity and crime, the state of slavery, it will be said, may not appear so degrading as to you and me, for he has never before been civilized, and though the untaught instinct of a man bid him love freedom, yet Christianity has not revealed to him the truth, that *all men are brothers before God, born with equal rights*. But this fact is no excuse or extenuation of our crime. Who would justify a knave in plundering a little girl out of a fortune that she inherited, on the ground that she was a little girl "of tender years," and had never enjoyed, or even beheld her birthright? The fact, that the injured party was ignorant and weak, would only enhance and aggravate the offense, adding new baseness and the suspicion of cowardice to guilt. If the African be so low, that the condition of slavery is tolerable in his eyes, and he can dance in his chains—happy in the absence of the whip—it is all the more a sin, in the cultivated and the strong, in the Christian (!) to tyrannize over the feeble and defenseless. Men at the South with the Bible in one hand—with the Declaration of Independence in the other hand—with the words of Jesus, "love your neighbor as yourself," pealing upon them from all quarters, attempt to JUSTIFY slavery; not to *excuse*, to *cloak*, or *conceal* the thing, but to *vindicate* and defend it. This attempt, when made by reflecting men in their cool moments, discovers a greater degree of blackness of heart, than the kidnapping of men itself. It is premeditated wickedness grown conscious of itself. The plain truth of the matter is this:—*Men who wish for wealth and luxury, but hate the toil and sweat, which are their natural price, brought the African to America; they make his chains; they live by his tears; they dance to the piping of his groans; they fatten on his sweat, and are pampered by his blood.* If these men *spoke* as plainly as they must needs *think*, they would say openly; "our sin captured these men on the African sands; our sin fettered them in slavery; and please God, our sin shall keep them in slavery till the world ends." This has been *thought* long enough, it is high time it was *said* also, that we may know what we are about and where we stand.

Men at the North, sometimes, attempt to gloss the matter over, and hush it up by saying the least possible on the subject. They tell us that some masters are "excellent Christians,"—no doubt it is so, estimating these masters by the common run of Christians,—you find such on the deck of pirate ships; in the dens of robbers. But suppose some slaveholders are as good Christians as Fenelon, or St. Peter; still a sin is sin, though a Christian commit it. Our fathers did not think "taxation without representation" any the less an evil because imposed by "his *most Christian* majesty," a king of Christians.

Then, too, it is said, "the slaves are very happy, and it is a great pity to disturb them," that "the whole mass are better fed, and clothed, and are troubled with fewer cares than working men at the North." Suppose this true also, what then? Do you estimate your welfare in pounds of beef; in yards of cloth; in exemption from the cares of a man! If so, all appeal to *you* is vain, your own soul has become servile. The Saviour of the world was worse fed and clothed, no doubt, than many a Georgian slave, and had not where to lay his head, wearied with many cares; but has your Christianity taught you that was an evil, and the slave's hutch at night, and pottage by day, and exemption from a man's cares by night and day are a good, a good to be weighed against freedom! Then are you unworthy the soil you stand on; you contaminate the air of New England, which free men died to transmit to their children free!

Still further it is said, "the sufferings of slaves are often exaggerated." This may be true. No doubt there have been exaggerations of particular cases. Every slave owner is not a demon, not a base man. No doubt there are what are called good Christians, men that would be ornaments to a Christian Church, among slaveholders. But though there have been exaggerations in details, yet the awful sum of misery, unspeakable wretchedness, which hangs over two millions of slaves, is such that eye hath not seen it; nor ear heard it; nor heart conceived of it. It were so if *all* their masters were Christians in character, in action, still retaining slaves. How much deeper and wilder must swell that wide weltering sea of human agony, when the masters are what we *know* so many are, hard-hearted and rapacious, insolent and brutal!

This attempt to gloss the matter over and veil the fact, comes from two classes of men.

1. Some make the attempt from a *real design to promote peace*. They see no way to abate this mischief; they see "the folly and extravagance" of such as propose "dangerous measures," and therefore would have us say nothing about it. The writhing *patient* is very sick; the *leech* more venuresome than skillful, and the friends fearful to try the remedy, unwilling to sumon wiser advice, declare the sick man is well as ever if you will only let him alone! These men mourn that any one should hold another in bondage; they think our fathers were illustrious heroes, for fighting dreadful wars with the parent country, rather than pay a little tax against their will, but that this evil of slavery can never be healed; therefore in the benevolence of their heart, they refuse to believe all the stories of suffering that reach their ears. The imagination of a kind man recoils at the thought of so much wretchedness, still more, if convinced that it cannot be abated. Now these men are governed by the best of motives, but it does not follow that their opinions are so just as their motives are good.

2. But there are others, who are *willing to countenance the sin, and continue it, well knowing that it is a sin.* They would not have it abated. They tell you of the stupidity of the African; that he is made for nothing but a slave; is allied to the baboon and the ape, and is as much in his place when fettered, ignorant, and savage, in a rice field, to toil under a taskmaster's whip, as a New Englander, free and educated, is in his place, when felling forests, planing railroads, or "conducting" a steam engine. Hard treatment, and poor fare, say they, are the black man's due. Besides, they add, there is a natural antipathy between the black race, and the white, which only the love of money, or the love of power, on the part of the white is capable of overcoming; that the blacks are an inferior race, and therefore the white Saxons are justified in making them slaves. They think the strong have a *right* to the services of the weak, forgetting that the rule of reason, the rule of Christianity, is just the other way; "We that are strong, ought to bear the infirmities of the weak." They would have us follow the old rule, "that they should *get* who have the power, and they should *keep* who can." Of this class nothing further need be said save this: that they are very numerous, and quote the New Testament in support of slavery, thus contriving to pass for Christians, and have made such a stir in the land, that it is scarce safe to open one's mouth and strip the veil from off this sin.

If some one should come and tell us that a new race of men had been discovered, living at the bottom of the sea, who had a government which declared that all men were "born free," and a religion which laid down these excellent maxims: that all men were brothers; that God was no respecter of persons, and that man's chief earthly duty was to love and serve his fellow mortals, keeping the law God Himself had made for man, we should say; what an admirable government! what a beautiful religion! what a free, religious, and blessed people they must be. "Happy is the people that is in such a case. Yea, happy is that people whose God *is* the Lord." But if we were told that a part of that nation had seized certain men weaker than themselves, whom their government had declared "free," whom their religion called "brothers" to the best of men, that they held these men in bondage, making them do all their master's work, and receive no recompense, but a wretched life, which they were to transmit to their children, and that in the meantimet he other part of the nation looked on, and said nothing against this shameful wrong; that they encouraged the crime, and lent their wisdom, their wealth, and their valor, to support and perpetuate this infamous institution, what should we say? Certainly, that these men were liars! Liars before their government! Liars before their God! Such is the fact. This people does not live at the bottom of the sea, but on the firm land, and boasts the name of republic, and Christian commonwealth!

The opinion of good and religious men here amongst us seem to be, that slavery is a great sin, and ought to be abolished as soon as possible; that the talent and piety of the nation cannot be better employed than in devising the speediest and most effectual way of exterminating the evil. Such of them as see a way to abolish the wrong, cry aloud and publish the tidings; others who see no way, state that fact also, not failing to express their dread of all violent measures. Such is the conviction of *good and religious men* at the North. But there is another opinion a little different, which is held by a different class of men at the North;—they think that *slavery is a great sin, and ought to be kept up so long as men can make money by it.* But if the suppression of slavery could be effected,—not as our fathers won their freedom, by blood and war,—so gently as not to ruffle a sleeping baby's eyelid, yet if it diminished the crop of rice, or cotton, or tobacco, or corn, a single quintal a year, it would be a great misiake to free, cultivate, Christianize, and bless these millions of men! No one, I take it, will doubt this is a quite common opinion here in New England. The cause of this opinion will presently be touched upon. To show what baseness was implied in holding such opinions, would be simply a waste of time.

We all know there is at the North, a small body of men, called by various names, and treated with various marks of disrespect, who are zealously striving to procure the liberation of slaves, in a peaceable and quiet way. They are willing to make any sacrifice for this end. They start from the maxim, that slavery is sin, and that sin is to be abandoned at once, and forever, come what will come of it.—These men, it is said, are sometimes extravagant in their speech; they do not treat the "patriarchal institution" with becoming reverence; they call slaveholders hard names, and appeal to all who have a heart in their bosoms, and to some who *find* none there, to join them and end the patriarchal institution by wise and Christian measures. What wonder is it that these men sometimes grow warm in their arguments? What wonder that their heart burns when they think of so many women exposed to contamination and nameless abuse; of so many children reared like beasts, and sold as oxen; of so many men owning no property in their hands, or their feet, their hearts, or their lives! The wonder is all the other side, that they do not go to farther extremities, sinful as it might be, and like St. John in his youth, pray *for fire to come down from Heaven and burn up the sinners*, or like Paul, when he had not the excuse of youthful blood, *ask God to curse them.* Yet they do none of these things; never think of an appeal to the strong arm, but the Christian heart. When a man in this land of ours, begins to feel this desperate iniquity, and sees the deadness of those around him; the silly game played over his head by political parties and political leaders; the game get sillier played by theological parties and theological leaders, while the land lies overgrown with "trespasses and sins," he may be pardoned if he shrieks over human sufferings and human crime; if he cries out and spares not, but wishes he had a mouth in his hands, and a mouth in his feet, and was speech all over, that he might protest in every limb against this abomination which maketh the heart desolate. There is no doubt that these men are sometimes *extravagant!* There need be no wonder at that fact. The best of men have their infirmities, but if this extravagance be one of them, what shall we call the deadness of so many more amongst us? An infirmity? What shall we say of the sin itself? An infirmity also? Honest souls engaged in a good work, fired with a great idea, sometimes forget the settled decorum of speech commonly observed in forum and pulpit, and call sin SIN. If the New Testament tell truth Paul did so, and it was though the would "turn the world upsids down," while he was only striving to set it right. John the Baptist and Jesus of Nazareth did the same thing, and though one left his head in a charger, and the other his body on a cross, yet the world thinks at this day they did God's great work with their sincerity of speech.

The men who move in this matter, encounter opposition from two classes of men; from the *moderate*, who do not see the wisdom of their measures, and who fear that the slave, if set free, will be worse off than before, or who think that the welfare of the masters is not sufficiently cared for.—These moderate men think "we had better not meddle with the matter at present," but by and by, at a convenient season, they will venture to look into it. Now these moderate men, it is not likely would ever think of doing the work until it is all done, yet deserve the gratitude of the public; of the more enthusiastic abolitionists. A balance wheel is useful to a machine; though it renders more force necessary at first to start the machine, it gives it stability and power when once set a moving. In certain stages of vegetation, a chilly day is a most auspicious event.

Then, too, they encounter opposition from the *selfish*, who see, or think they see, that the white masters will loose some thousands of millions of dollars, if slavery be abolished! Who has forgotten the men that opposed the introduction of Christianity at Ephesus,—the craftsmen that made silver shrines for Diana!

I know some men say, "we have nothing to do with it. Slavery is the affair of the slave owners and the slaves, not yours and mine. Let them abate it when they will." A most unchristian saying is this. Slavery! we have nothing to do with it.—The sugar and rice we eat, the cotton we wear, are the work of the slave. His wrongs are imported to us in these things. We eat his flesh and drink his blood. I need not speak of our *political* connection with slavery. You all know what that is, and its effect on us *here*. But socially, individually, we are brought into contact with it every day. If there is a crime in the land known to us, and we do not protest against it to the extent of our ability, we are partners of that crime. It is not many years since it was said, temperate men had nothing to do with the sin of drunkenness; though they paid for it out of their purse! When they looked they found they had much to do with it, and sought to end it. I have no doubt, to go back to the Hebrew mythical tale, that when God called Cain, "Where is Abel?" he said, "I have nothing to do with it; that is Abel's affair. Am I my brother's keeper?" If the law of Moses made it the duty of a Hebrew to lift up the beast of a public enemy which had stumbled in the street, how much more does the law of God make it a Christian's duty to tell his brother of his sin, and help him out of it; how much more to rescue the oppressed,—"to bind up the brokenhearted; to proclaim liberty to the captives, the opening of the prison to them that are bound?"

Such, then, is slavery at the South; such the action of men at the North to attack or to defend it. But look a moment at the *cause* of this sin, and of its defense. It comes from the desire to get gain, comfort, or luxury; to have power over matter, without working or paying the honest price of that gain, comfort, luxury, and power; it is the spirit which would knowingly and of set purpose injure another for the sake of gaining some benefit to himself. Such a spirit would hold slaves everywhere, if it were possible. Now when this question is put to any fair man,—Is not this spirit active at the North as well as the South? there is but one answer. The man who would use his fellow-man as a tool merely, and injure him by that use; who would force another in any way to bend his to caprice; who would take advantage of his ignorance, his credulity, his superstition, or his poverty, to enrich and comfort himself; in a word, who would use his neighbor to his neighbor's hurt,—that man has the spirit of slaveholding, and were circumstances but different, he would chain his brethren with iron bonds. If you, for your own sake, would unjustly put any man in a position which degrades him in your eyes, in his own eyes, in the eyes of his fellow-men, you have the spirit of the slaveholder. There is much of this spirit with us still. This is the reason that slavery finds so many supporters amongst us; that we deliver up the fugitives, and "bewray him that wandereth," sheltering ourselves under the plea, that we keep the law of the land, written by man on parchment, half a century ago, while we violate the law of nature, written everlastingly by God on the walls of the world. It was through this spirit,—so genial to our Anglo Saxon blood,—that our fathers slew the Indians who would *not* work, and the southern planter enslaves the African, who *will* work. But acted from the same motives, at North and South; killing or enslaving. That spirit is still with *us*, and shows itself in many shapes that need not be touched on now. It is not owing so much to our superior goodness perhaps, as to a fortunate accident, that we have no slaves here at this day. *They are not profitable.* The shrewd men of our land discerned the fact long ago, and settled the question. Doubtless we have still social institutions which eyes more Christian than ours shall one day look upon as evils, only less than that of slavery itself. But it is gradually that we gain light; he that converts it to life as fast as it comes, does well.

From the Boston Christian World.

THE COLONIZATION OF AMERICAN NEGROES IN AFRICA.

We have long felt moved to say something on this subject, though what we have to say may grate harshly on unaccustomed ears. We cannot approach the subject without deep emotion. Blinded ourselves for years by the vain hopes and specious promises of the colonization society, we cannot say to it, "Peace be with thy remains." Deluded into an active participation in its actual oppression of the colored man, intoxicated by its wine-cup to imagine that its wretched apology for a colony was really raising the American negro into society, our ears were closed to the groans of oppressed millions. We slept in peace over the foulest blot upon a civilized and Christian people, yet known. But, thank God! we could not hug our chains forever. Humbly following the steps of many of the slave's most devoted friends, we were brought by Divine Providence out of the enchanted circle into a narrow, up-hill, but consecrated way.

And now, from a fact recently given to the world, that some new cannon are just on their way to Liberia to assist the colonists in agriculture (!) and to hasten by irresistible arguments the conversion of the heathen, let me discourse in plain terms upon African colonization.

We lately met a young Presbyterian clergyman, who was full of enthusiasm in this monstrous delusion. He even believed, and so no doubt he had been assured, that every man of the three millions now in bonds could be bought or begged, and sent to Africa. And, when he was reminded of the oppression which must be employed, and which had been employed, to exile so many from this land of their birth—when he was informed of the utter ruin which would overtake the South, bereft of its entire laboring population, he seemed to think that miracles might occur in atonement for man's "miraculous mistakes."

The first idea of colonization, then, seems to us insane. The expatriation of the entire laboring population of the South, is a work not for a society, nor a nation, but for Deity alone. Nay, it is a work which laughs at our wild conceit, our daring presumption. A work which would exhaust the wealth, and overtask the energies, and defy the power of a world in arms. And, the moment it was done, all men of all conditions would besiege the mercy seat in prayer, that it might be undone; a desolated land would raise imploring hands on high; Africa herself, crushed by a human avalanche, buried beneath the mountain wave of helpless humanity—Africa would cry for deliverance.

And yet, between this noble scheme of uprooting slavery by resto ing the children and grandchildren to their ancient home, and that low expediency which would send away, under the mask of benevolence, such as might make trouble on the plantation, we know no alternative. And, from the experience we once had of colonization meetings, we should conclude that the first idea was the lever of the movement at the North, and the second the real spring of effort at the South.

There may be some who seek neither of these darling objects, but only the erection of a Christian nation upon the burning soil of Africa. Let such observe the weight of the fact I have stated, that cannon are to be our last reliance in this newly-founded Christian empire; let them remember that a Christian missionary, fresh from the scene, described with apparent exultation, the gathering of fragments of limbs by bushels, on one of the battlefields near Liberia—battles which are judged indispensable to the existence of this pattern society; let them scrutinize the annual reports, and observe that while the colonists regret that so many are sent over—a little more, it seems, than the diseases which infest the coast can at once dispose of, they *are every year just about to turn their attention to agriculture*, from which alone could any real prosperity, or any lasting blessing to the vicinity, come out of Liberia. From the statements of two or three who have spent sometime there, we should judge that in spite of the highly colored statements trumpeted eagerly from Maine to Georgia, a more miserable thing hardly has a name to live than this same bantling of northern prejudice and southern oppression.

Tell us not of the freedom, with which these miserable victims of ages of wrong enter the ship which wafts them to Liberia. They consent, because they must. They wish to go, because the land of liberty is far away, and a many-headed dragon guards its gate. Laws, the darkest which have ever defiled any statute book, forbid their emancipation on our enslaved soil, and he that would point them to a safe home at the North, must expiate his crime in the dungeon, or upon the gallows. If this be not heaping insult upon injury, and piling crime upon crime, to bring them here with the most hideous cruelty, then after long ages of oppression, to drive them away just as a faint ray of hope begins to glimmer in their clouded horizon, we know nothing.'

Tell us not that wise and reverend men are embarked in this enterprise, and therefore it must be holy. Wise and reverend men have been blinding mankind by a mistaken charity, ever since the world began. The very first importation of the African as a slave, was to Christianize him—yes, with some such counterfeit faith as belongs to crushed man at the South, an attempt to prescribe duty while every right is denied, a nostrum for making Africans better Christians by making them less men and more machines. We are sick of such shallow apologies. For ages, Christianity has been drugged by them. If the colonization movement—rather should we say the colonization stagnation, (for its warmest friends mourn over its ice-house temperature,) holds men back from all active effort for emancipation, if it blinds their eyes to the foul sin of slaveholding—if it hushes the voice that should be raised high in indignant remonstrance—if it lulls the southerner's conscience to a delusive repose, then we would cry, "wo, wo to it!" though every minister in the land stood side by side in its ranks.

Let us be ashamed of this miserable cowardice, and fear no more to speak in humanity's sacred name, against even a world. Let us repent of this wretched subserviency to name and place, and judge a thing by what it is, not by the many or the few who shout forever, "great is Diana of the Ephesians." We can respect the men just as much, while we point out their mistakes. We can honor their intentions, while we condemn their conduct.

Correspondence of the New-York Evangelist.

EMANCIPATED PEASANTRY IN THE WEST INDIES.

In one of the interior stations, under the care of the Baptist missionaries, we held a meeting, by appointment, with the colored people. The weather was damp and uncomfortable; still there was a large attendance, and the meeting was solemn and orderly. The number of worshippers was supposed to have been 2000—a great contrast in numbers to those who were first gathered, namely, only about twenty-five persons.

The planters, during the time of slavery, violently opposed the instruction of their slaves. But behold the contrast. Freedom is now established, and the planters themselves begin to see and to acknowledge the blessings attending it—one of whom said, "I do not hesitate to say, that no one who divests himself of prejudice, but must allow that we have every prospect of freedom ultimately proving a blessing to all classes." This planter was formerly a large slave-owner, and proprietor of two estates, and his *all* was at stake in Jamaica.

One reason why laborers are more scarce in the island now, than in the time of slavery, is, that multitudes of the late population have purchased small portions of land, chiefly in the mountainous districts, which they are cultivating for subsistence. One of these settlements we passed, as we ascended the formidable Diabola mountain, on our way to St. Ann's Bay. I asked one colored man how much land he had clearing up, and whether he was himself the owner. He replied, "Yes, massa. I have two acres, and I pay eight pounds currency for an acre of land"—equal to twenty-four dollars. The locations of these little properties, are on the sides of the mountains, and many plots of ground are very precipitous. The price of which, compared to similar lands in our own country, is enormous. Yet these people are persevering through all difficulties, and efficiently helping themselves; and they bid fair to become, in a few years, an independent peasantry, and owners of no inconsiderable portion of the soil, and very comfortable in their circumstances.

At St. Ann's Bay, we learned many particulars of a very encouraging nature. Property, since the establishment of freedom, had risen many fold, and very little was in the market for sale. Planters and laborers were settling down quietly and harmoniously under the new state of things, and we were assured by those on the spot, that freedom is not only the most humane, but the *cheaper* mode of working the properties.

Very pleasant it was to us to be assured, that since freedom, the attention of the colored population to the performance of their religious duties had greatly increased. One missionary told us that his congregation had contributed $1200 in three and a half years, for building a chapel, and for chapel purposes, and their donations besides had been very liberal. Nearly every chapel at the stations which we visited, had undergone enlargements, on account of the numerous attendants.

In many districts of Jamaica, independent villages are springing up, and the land for more is wanted, but, as I have before remarked, it cannot easily be purchased. We were shown two plans of settlements, by the colored people, one of which was called "*Clarksonville*," and the other, "A plan of *Mount Sturge* and *Sturge Town*." Many of the lots in the town had already been sold to "the people," and small plots of provision ground were already occupied by the late slave population.

This manner of settlement by the peasantry, on their own little freeholds, does, indeed, render them more independent of the proprietors of the adjoining estates, but does not obstruct their working on the properties in their neighborhood. On the contrary, the owners were already become conscious that their interest consists in having "the people" settle near them.

At Brownstown, among the mementos of former days, when slavery existed, we were shown a low, black-looking building, used as a dungeon or prison, in which the poor slave had been confined and cruelly punished. The whipping took place before the door, and in public. The missionaries told us that the cries of the wretched sufferers were often so loud and piercing, that they were in the habit of closing the windows and doors of their dwelling, in order to avoid the heart-rending tones of misery uttered by the wretched slaves, writhing in the greatest agony from the cut of the lash. Oftentimes the bleeding sufferers would come crawling along to the chapel, (the dwelling is underneath,) to have their wounds dressed.

Now, happily, no labors of love of that kind are needed. The wretched dungeon stands as a monument of former times, to be looked and pointed at for what *it has been*—truly significant of the moral and social prison-house from which they have been released.*

The negroes, at the time of freedom, collected the manacles, handcuffs, and chains, so much used and dreaded in times of slavery, and buried them in a spot near the unsightly and hateful-looking building whence, we trust, they will never be raised. I recommended them to whitewash the dungeon, in order to make it look the more conspicuous. "No, no!" says my companion, "let it remain *black!*"—a loathsome contrast, indeed, to the neat and commodious chapels to be seen in this and other localities.

At Montego Bay, a large town on the north side of the island, and the seaport of a most important part of Jamaica, we held two meetings, which were very numerously attended by the colored population, and which were satisfactory to us. The hearty shaking of hands and welcomings which they gave us at the conclusion of our meetings, were certainly very gratifying testimonials of their friendship. We were told, that capacious as is the chapel, (one of the largest on the island,) it is incapable of accommodating the attendants by several hundreds, who, on the occasion of our appointment, crowded the aisles, windows, and doors, and even the streets around—an evidence of the willingness of the peasantry to seek religious instruction. The attention, order, and solemnity of these large congregations, were truly commendable.

Here we were informed, that many of the planters, who formerly condemned and deplored a state of unqualified freedom of the blacks, now fully acknowledge the wisdom and justice of the measure—declarations we repeatedly heard in other parts of Jamaica, and in several other British islands which we visited.

Near Montego Bay, we paid a short visit to a planter, who was engaged in erecting a number of neat and desirable cottages for his peasantry. He told us he found no difficulty in procuring laborers. "The secret," he added, "was easily told—the treatment they received from him was generous and kind." Another planter, who was present, stated that *he* was in a good deal of trouble for want of sufficient laborers, the cause for which, as we were afterwards informed, arose from the fact that he was unkind towards them.

At L——, we partook of the hospitalities of another planter, who, pursuing a kind and friendly treatment to the laborers, had abundant supply of hands and to spare; while some of his neighbors, by a contrary policy, were suffering in their business for the want of them.

I asked a planter one day, "Which system he liked best, as he had tried both—that of slavery or that of freedom?" "O," says he, quickly, "under slavery we had the lash, if needful, to push work along. *Now*, under freedom, we adopt a silver stick, which answers, I am satisfied, better than the other. The first, we *laid on*, when required; the latter, we *hold off*, when it is not earned."

The advocates of slavery, I fear, do not sufficiently consider the vast importance and moral bearing that a state of freedom has upon society generally. In slavery, education, in too many instances, is purposely withheld from the enslaved—hence ignorance and vice, and all the train of evils which usually follow such a state of society. While in a state of freedom, the peasantry may not only be employed, but educated and elevated, and attain a rank in community as rational and accountable beings—these incentives tending to promote virtue and religion, and to exalt any people, however base and degraded they may have been. This, we were well assured, wherever we travelled, both from late master, and from late slave, was remarkably the case in Jamaica. A planter, who resides on an unfrequented road, and who kindly took us in, said, with emphasis, "*The state of morals in general society, since emancipation, was improved to a degree, that was as surprising to him as it was most desirable and beneficial to the community.*" All classes and conditions were under its happy influence. Family, moral, and religious instruction, and the establishment of numerous schools in families and neighborhoods, were aided greatly in producing and maintaining this refreshing state of things. M. D.

From the Mercantile Advertiser,

TROUBLE AMONG THE REPEALERS.

There was a fiery discussion at the meeting of the Irish repeal association in Philadelphia, on Wednesday evening. The subject up for consideration was the report of a committee to which had been referred a late speech of Mr. O'Connell's, in Dublin, repeating with additions and embellishments his habitual tirades against slavery, slaveholders, and this republic as a slaveholding nation. The speech is much too long for our columns, but we quote a passage at some length below, which will serve as a specimen. By way of explanation, it is proper to remark of the "Mr. Mooney" spoken of by Mr. O'Connell, that he is an Irish repeal lecturer in the United States, who, it seems, with some others, has recently sent letters from this country to Ireland, with the design, it would appear, of softening the asperity with which Mr. O'Connell is wont to speak of American slavery. To counteract the effect of Mr. Mooney's letters, it also appears that the Philadelphia Anti-Slavery Society sent an address to the Irish repeal association of Dublin, which Mr. O'Connell moved to insert on the minutes, and for which he also proposed a vote of thanks, which propositions were agreed to, of course. It was upon this occasion that Mr. O'Connell delivered the speech, from which the following extract is made:

"I tell Mr. Mooney this, that if he ever again ventures on a single expression in mitigation of slavery, from that moment no other letter of his shall be ever received by this association. I wish the anti-slavery society of America should know that this association were in no way participators in the sentiment which he put forth (hear.) I ask, was there anything as excusing the crime of slavery in the circumstance of its being inherited in America from England? What argument is that to me, an Irishman? What authority is that with me, one of the victims of English tyranny, to tell me, as a mitigation of the crime, that it was inherited from England? Am I the less surprised at its being committed, or do its grievances appear one bit less oppressive on that account? (hear, hear.) I care not whom the Americans inherited the system from, but this I know, that they not only inherited it originally from England, but they have since then spread it through states that were not in existence at the time of their separating from the mother country (hear, hear.)—They have, since their independence, added six or seven new slave States to the Union; and I would wish to know from Mr. Mooney, what participation had England in that (hear.) I wish to give every thing its due, and I do not wish to speak worse of England than she deserves (a laugh.) And Mr. M. cannot, in these States, apply his English excuse for oppression and villany (hear, hear.)

"But there can be no excuse for so atrocious a crime as that of keeping any man in slavery—of claiming ownership in those who were made by the same Creator, intended for the same eternity, redeemed by the sacred blood of the same Saviour, made heirs of the same promises, and embodied in the same covenant of the Son of God. No; no man shall dare to say that such beings shall be made the property of their fellow-man, and treated not as human beings, but as the brute beast, that expires, and then ceases to have any other existence (hear, and cheers.) No; we do not tolerate it here. We proclaim it an evil; and though, as a member of this association, I am not bound to take up any national quarrel, still I do not hesitate to declare my opinions; I have never faltered in my own sentiments (cheers.) I never said a word in mitigation of slavery in my life, and I would consider myself the most criminal of human beings if I had done so.—(hear and cheers.) As an individual, I would not hold converse with a person who keeps a slave (loud cheers.) I would not shake hands with a pickpocket; I would not consent to treat with familiarity the petty larceny scoundrel; and why should I do so with the man who makes the life and labor of his fellow-man his property, instead of leaving it the property of the being on whom God conferred these gifts (hear and cheers.)

"I am afraid they [the Americans] never will give up slavery until some horrible calamity befalls their country; and here I warn them against the event, for it is utterly impossible that slavery can continue much longer (hear, hear.) But, good heaven! can Irishmen be found to justify, or rather to palliate, for no one could dare attempt to justify a system which shuts out the book of human knowledge, and seeks to reduce to the condition of a slave 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which the Son of God came upon earth to plant? The man who will do so belongs not to my kind (hear, hear.) Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land, you Irishmen; or, if you remain, and dare countenance the system of slavery that is supported there, we will recognize you as Irishmen no longer.' (hear and cheers.) But is that all that can be said against slavery? Can anything be more dreadfully destructive of morality! I am prevented, by the presence in which I speak, from entering as fully into this subject as I might before a more select, but less pure, auditory than the present; but, I ask, can there be morality under a system which prevents the marriage state, or where those who are married to-day may be forced from each other to-morrow; where the husband is sold to one slave-owner, and the wife to another; and where the children may be torn from the parents, and sent elsewhere?

"Can there be morality, where the power of the master over the female slave is unlimited, and where no passion is so brutal that it has not the means of its gratification? I say the man is not a Christian—he cannot believe in the binding law of the decalogue—he may go to the chapel, or the church, and he may turn up the whites of his eyes, but he cannot kneel as a Christian before his Creator, or he would not dare to palliate such an infamous system. No;—America, the black spot of slavery rests on your star spangled banner; and no matter what glory you may acquire beneath it, the hideous, damning stain of slavery remains upon you; and a just Providence will, sooner or later, avenge itself for your crime.—(Loud and continued cheers.) Sir, I have spoken the sentiments of the repeal association (renewed cheering.) There is not a man among the hundreds of thousands that belong to our body, or among the millions that will belong to it, who does not concur in what I have stated. We may not get money from America after this declaration; but even if we should not, we do not want blood-stained money (hear, hear.) If they make it a condition of their sympathy, or if there be implied any submission to the doctrine of slavery, on our part, in receiving remittances, let them cease sending it at once."

At the close of his speech, Mr. O'Connell said:—"My countrymen, we deserve a better fate than we have yet enjoyed; and let me tell you that we will find much of generous sympathy from America, telling us, that we are too good to remain in a state of thraldom; and when we obtain our moral force triumph, we will assist in rescuing the slave from every land on the face of the earth." (Loud and continued cheers.)

The outbreak on Wednesday evening, at Philadelphia, of which we spoke in the beginning of the present article, is reported at large in the Philadelphia Ledger, from which we copy a portion of the proceedings, The Ledger introduces the proceedings by remarking, that "a greater firebrand than this speech has never before been thrown into the ranks of the repealers of this country, as was manifested by the diminished enthusiam at the meeting on Wednesday evening, the signal falling off in the amount of subscriptions, and, above all, the lack of that good feeling which has heretofore characterized the meetings and the discussions.

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Several items of miscellaneous business were disposed of, and when the president announced that reports of committees were in order, Samuel Hood, Esq. from the committee to whom had been referred the late speech of Daniel O'Connell, came forward with a report. Mr. Hood had read but a small portion of the report, when he was interrupted by Mr. Dougherty, who rose to a point of order, "The constitution of the society," said Mr. D. "prohibits the consideration of any subject but that of repeal.—This report treats of abolition, and that, not being connected with repeal, was out of order."

The president, Mr. Stokes, decided that, as Mr. Hood had been appointed on a committee at the last meeting, to take the subject of Mr. O'Connell's speech into consideration, and as that appointment had been confirmed by the meeting this evening, by their unanimous approval of the minutes, the report was a legitimate one, and perfectly in order. Mr. Hood had merely performed a duty which the association imposed. He said, however, that he might be wrong, and if so, an appeal could be taken from his decision.

William H. Dunn—"Well, then, Mr. President, with all due deference, I shall be constrained to appeal from your decision; and I do so because I was the author of the resolution under which that committee was appointed. That resolution says nothing about abolition. It merely

stored, "will you suffer such an attack to be made upon the bold, eloquent, and fearless champion of your country? (Shouts of 'no! no! never!') I hold that we have exceeded our constitutional powers in appointing that committee; and if we have been in error, we ought to retract, and assume our former position." (Loud cheers.) Mr. Dougherty farther enforced his arguments pretty much in the strain with which he commenced; and when he had concluded, his auditory were wrought up to the highest pitch of excitement.

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Mr. Colahan contended that it was want of courtesy to the committee, to refuse to hear their report. He said that the association could not judge of its tenor, unless it was listened to; and he farther said that the committee were friends of Mr. O'Connell, and therefore could not reasonably be suspected of a design to denounce him. At all events, said Mr. C. hear the report, and if it contains anything disrespectful of the liberator, reject it. (Applause.)

Mr. Dunn again rose, and opposed the reading, in a highly-excited speech. He said he had made the motion to appoint the committee, in order to smother the resolutions which were about to be offered, and which were afterward placed in an insidious manner before the meeting. Here he was interrupted by Mr. Sweeny, who sprang quickly to his feet the moment the word "insidious" was pronounced, and said that if the expression was meant for him, he hurled it back upon the gentleman. He said he was an Irishman, and as good a repealer as ever that gentleman was; that he was an older member of the association, and that he did nothing insidiously, and that whatever he did, was open and aboveboard. He always did what he considered to be his duty in the face of the world, and he was not to be scared from the performance of that duty.

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John Maguire, of Sixth street, said that there was no gentleman in this city a warmer O'Connell man than himself. "I am a member of the committee who reported these resolutions; so was the gentleman who last spoke, (Mr. Dunn,) and he ought to have urged his objections in the committee, and not make them here, if he were dissatisfied with the report and resolutions. No, gentlemen; he approved of these resolutions in committee, which is a proof that there is nothing in them disrespectful to the liberator." Here Mr. Dunn exclaimed, "these are not the resolutions I approved of; they have been altered since I last saw them." Upon this announcement, a confusion of sounds arose from the assembly. Cries of question, question, vote them down, strangle them, and shouts of "the vote," "the vote," resounded from all parts of the hall. Mr. Maguire essayed to reply to Mr. Dunn; but his voice was drowned in the confusion of noises. Finally, he was heard to say, "there is nothing in the report or resolutions against the liberator. Will you, my countrymen, hear them read?" (Cries of no! no! on all sides.) Only hear them read, and if you do not like them, vote them down, but do not condemn your committee unheard! Here he was interrupted by cries of no! no! and loud shouts to the vote, which prevented anything he said from being heard, and which continued until he was compelled to sit down.

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Samuel Hood, Esq. said that he was not present when his name was placed upon the committee; nevertheless he endeavored to discharge the duties imposed upon him with fidelity. He said there was no intention on the part of the committee to denounce Mr. O'Connell. No man would dare to do so in this association, and there was not one syllable of denunciation in the report and resolutions. On the contrary, if ever language expressed respect and gratitude for great services rendered, that language was to be found running through every paragraph and line of the report and resolutions. (Cheers.) And, Mr. Chairman, after devoting myself to the faithful performance of a duty imposed by the association, not of my own seeking, and one of which I would gladly have been relieved, am I to be treated with such discourtesy that the resolutions are to be misrepresented, and my labor refused without examination? Condemned without a hearing? I hurl back the imputations which have been thrown upon the committee by the gentleman, and I say there is not a word of truth in the assertion that the report and resolutions are intended to denounce the liberator. This the gentleman knew, for he was a member of the committee.

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M. P. Young moved, for the purpose of removing the cause of discord, that the reading of the report be dispensed with, which was carried by acclamation. Mr. Young then moved that the committee be discharged from the farther consideration of the subject. He said he did not intend to discuss the question. That he left for other gentlemen better acquainted with the constitutional question than himself, but he did say that his sole object was to point out a method by which a difficult and exciting question could be permanently avoided, if the association thought proper to pursue such a course.

Wm. A. Stokes, Esq. the president, then called Mr. McLaughlin to the chair, and taking the floor himself, made a long and eloquent speech in opposition to the discharge of the committee. He then reviewed the speech of Mr. O'Connell, from the sentiments of which he took the liberty, as an American citizen, firmly, but respectfully to dissent. He contended that Mr. O'Connell, looking at this country across the water from a distance of about 3000 miles, was unable to see the minor shades of policy which effected us, and which governed in the constitution and laws of an extended confederation of sovereign States. He did not see all the influences which bear upon the domestic institutions of a portion of them, and the peculiar necessities which operated upon those institutions. I, therefore, said Mr. S., don't approve of this speech of Mr. O'Connell, (cheers) and were he here to-night, he would thank me for pointing out the mistakes which he has committed.

Mr. Stokes contended that an examination of this speech was incumbent on this association, because it was addressed to repealers, at a meeting of the Loyal Repeal Association in Dublin. Much as he respected O'Connell, and he did not believe there was a man to compare with him, (cheers) yet he did not think that he was so omnipotent that his opinions might not be made the subject of examination. Once acknowledge that there is such an infallible human being, and you prove yourselves unfit for that exalted liberty for which he is contending. (Loud applause.) Mr. Stokes adduced other reasons why the subject should be acted on, among which was this, that there is a great duty devolving upon repealers. It is not by Irishmen alone, that Ireland is to be set free. She requires the helping hand of the whole people of the United States, native and adopted, slaveholders, and citizens of free States, in her present awful struggle with the gigantic power of England. (Cheers.) Let such sentiments as these get current, and it will prevent a vast number, whose assistance Ireland stands in need of, from coming forward and joining in the movement.

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Mr. Stokes then recurred to the injustice of appointing a committee to perform a certain duty, and then refusing to look at their labors, condemning them unheard. This part of his speech had great influence, for the meeting soon seemed as much in favor of allowing the committee to be heard as they before appeared against it; and after some farther discussion, in which Mr. Dunn experienced pretty much the same kind of treatment as was bestowed upon Mr. Maguire, of Sixth street, at an earlier stage of the proceedings, the motion to discharge the committee was lost. The reading of their report was therefore continued over till Monday evening next.

After the performance of some unimportant business, the association adjourned to meet again on next Monday evening.

From the Commercial Advertiser of the next week.

QUENCHING THE FLAMES.

The Irish repealers are hard at work, everywhere, throwing cold water upon the flame that has been lighted up by Mr. O'Connell's haughty rejection of aid or sympathy from the people of a land where men are held in slavery. At Baltimore, on Monday evening, a very full meeting of the repeal association was held, and a series of resolutions were adopted, with one dissenting voice, the language of which is by no means equivocal. The speech is declared "a bold and daring insult to a country to which he (O'Connell) owed the debt of gratitude"—his account of the condition of the slaves in this country is pronounced "false and libellous"—the idea which he would promulgate, touching the treatment of slaves, is affirmed to be "insulting to the American people, and a base calumny against the humanity and pure sense of human obligation that are the characteristics of the southern people"—and finally—but these two of the resolutions we must give verbatim:—

Resolved, That believing the doctrine of abolition to be inimical to the welfare and perpetuity of our republican institutions, calculated to rupture, if pushed to the extreme, our happy Union, and dismember the confederacy, this association, laughing to scorn Mr. O'Connell's cry of shame and disgrace, will maintain its proud attitude as the uncompromising friend of that Union, and hurls back with indignant contempt the degrading epithet of "faithless miscreant," as unmerited and rash, insulting and undeserved.

Resolved, That we, Irishmen, now the adopted citizens of America, enjoying all the rights and privileges of freemen—we, who have found an asylum in this land of liberty, and protection beneath the flag that Mr. O'Connell has wantonly assailed,—have heard with astonishment his call upon us, "to come out of such a land." Let our indignant response be this—"America is the land of our adoption, and the country of our children; in it we have found an asylum and a home, which the arm of constituted power dares not invade, and the arrogance of wealth and accidental superiority is bound to respect; we have found political institutions that have recognized us as men, and thrown open to us all every avenue to wealth, influence and power; given us full participation in administering the affairs of this great people, and constituted each and all of us as guardians of our own rights, and independent architects of our own fortune; we will never forsake it; we have sworn to defend it, its laws, institutions, and the integrity of its union; and we will do so with the last drop of our blood."

Now let us want to hear what the agitator will have to say in reply. If the repeal association of Baltimore don't catch it, our skill at guessing is of no account.

From the Boston Pilot.

GOOD AUTHORITY FOR DANIEL O'CONNELL.

REPEAL IN ST. LOUIS, MISSOURI—SPEECH OF COL. R. M. JOHNSON.

On the occasion of a recent visit of Col. R. M. Johnson, to the city of St. Louis, the repealers convened a splendid meeting; the theatre, where they met, was densely crowded, and a vast number were forced to go home, from inability to gain admission. The most eligible seats in the house were filled by a brilliant assemblage of ladies, and the rostrum was crowded by the officers of the association, and a large number of distinguished guests. James Clemens, Esq. president of the association, was in the chair, and seated on his right, was Colonel Johnson. The honorable J. B. Bowlin, and Louis V. Bogue. Esq. addressed the meeting on the presentation of the chief guest.

Colonel Johnson the rose, and spoke in his plain, unassuming, but touching manner, of the cause to promote which the repeal association of St. Louis had been formed. At times he gave vent to his feelings in words of thrilling eloquence. The language of the patriot hero, in behalf of suffering and oppressed Ireland, the appearance of his venerable person, scarred all over with wounds received in defense of liberty, and the fire which lighted up his countenance as he grew warm in the discussion of his animating theme, made an impression on the hearers, which time cannot easily efface. Shattered as was his arm, he said, enfeebled as was his frame by age, fatigue and exposure, worn by years of severe toil, and exhausted by the labors of the day, he felt that he would rather display his zeal in behalf of Ireland, by charging upon her foes, at the head of gallant columns, than by pleading her cause in words, where none but her friends could listen to his voice. But not such the action demanded at their hands. Ireland asked not for the aid of arms; she called for the mere utterance of American sentiment—for an expression of opinion that would exert a moral influence that no civilized nation could resist, or would dare to disregard. She had been trodden down by the iron heel of despotism, and if the occasion required, which it did not, he felt as if he could fight to defend Irish independence, as he had fought for American honor. If men armed in her cause, he would rejoice to lead them to the contest in defense of human rights and human freedom. He longed to see her shackles stricken off, and hurled in proud defiance at her oppressors. Here checking himself, as if he had spoken in too belligerent a tone for a peaceful movement, and for an American citizen, the gallant veteran paused for a moment, and then burst forth in a strain of touching eloquence. "Who," he exclaimed, "shall stop the current of my thoughts? Who shall bid these lips to be silent and palsy this tongue, when I am called upon to speak in a free land in behalf of freedom? The constitution of my country guarantees to me freedom of speech, and shall I not enjoy it when speaking of Ireland and her oppressors? Shall my voice be hushed into silence, and the sentiments of my heart repressed, because I am an American citizen, and the wrongs inflicted on the Emerald Isle are the work of a foreign power? No; I CLAIM THE RIGHT TO SPEAK AGAINST OPPRESSION, NO MATTER WHO IS THE OPPRESSOR, AND THE CURRENT OF MY THOUGHTS SHALL NOT BE CHECKED, NOR MY TONGUE PALSIED, FOR FEAR THAT THE EARS OF THE TYRANT MAY NOT BE PLEASED AT MY COURSE." This burst of patriotic emotion called down thunders of applause from the whole audience.

We cannot, however give anything like an accurate synopsis of the old hero's remarks—nor is it necessary for us to attempt it, as all the speeches delivered on the occasion may be reported at length. The remarks of the gallant veteran were alternately eloquent, playful, humorous and touching; evincing a sincere regard for the prosperity of Ireland, and manifesting a burning hatred of oppression wherever and however practised. He alluded with great beauty to the debt of gratitude we owe to Irishmen for their services in defense of Amercian liberty, and for their aid in extending the improvements which have been urging this nation forward with giant strides since the revolution; and his views with regard to the proper policy to be pursued to continue the progress of the country without interruption, were responded to with enthusiasm by the audience.

From the Dublin Freeman's Journal.

JAMES HAUGHTON'S LETTER TO THE IRISH REPEAL ASSOCIATION.

Gentlemen and Friends:—I take my pen to address you on the present occasion with a feeling of deep regret, but under a sense of solemn duty. Yet I address you under a full and firm conviction, that whatever may be your decision on the point at issue between us, my feelings on the subject will be met by a responsive feeling in your breasts. Without further apology, I come to the point at once. You have passed a vote of thanks to the son of John Tyler, President of the United States of America. I respectfully, I solemnly entreat of you to rescind that vote. I ask you to do so for the honor of your country—I ask you to do so for the sake of outraged humanity. Either you have passed that vote in ignorance of Mr. Tyler's character, or some dark cloud has passed over your minds, obscuring for a moment the light of moral truth therein.

John Tyler is a man-stealer—(I have no doubt his son is one too)—he lives by the labor of slaves—by the labor of men as noble as himself, whom he has dared, in the face of high Heaven, to deprive of every right given them by their Creator; he is said to be a slave-breeder; and, more horrible still, it is believed in his own country, that he has sold his own children into bondage. This may or may not be true; but it is most certain that he is the stern abettor and upholder of the infernal system of American slavery, which supports these iniquities, and sanctions every other wickedness under the sun. John Tyler's son is most probably a man-stealer, a soul-driver like his father, and from such men, Irishmen should never accept of sympathy or aid, in their patriotic and most laudable endeavors to secure for themselves and their children the inestimable blessings of self-government. I unite heartily with you in your peaceful efforts to obtain this object: but we will fail in these efforts, and we ought to fail, if we sacrifice our moral principles, in the holy struggle. In my humble judgment, it is a sacrifice, and a fatal sacrifice, too, of moral principle, to hold out the hand of friendship to John Tyler and his son, or to any degraded American slaveholder. By all our hopes for our country—by all that is pure, and holy, and good, I conjure you, friends and countrymen, to avoid that horrid pollution; there is no degradation on earth so great, as the companionship of men who buy and sell the image of their Creator. I beseech you, let us gain our objects by means which we shall never blush to have used. Oh! Let us touch not the blood-money of the slaveholder, and let him never know, by any word of ours, that we have other than a feeling of contempt for him, and of horror of his infamous practices. Let us act thus, on the present great emergency, and Ireland will indeed shine out gloriously before the nations. Permit me, in conclusion, to advert to one other deeply interesting point, in connection with this subject, a point which deeply concerns our national honor now, and forever. It is believed—it is almost but not entirely capable of proof, that the slaveholders in America, have entered into a compact, implied or understood, with some degraded Irishmen in the land, to assist our association with pecuniary aid, on condition that they will give them their votes for the maintenance of slavery. Do we not revolt at such a damning condition as this? That some such stipulation has been entered into between these dishonored parties, appears to be a legitimate conclusion, for this reason:

It is impossible, I think, for any sane man to believe that the men in America, who keep in the most cruel bondage which exists on the earth, nearly three millions of their own countrymen care one fig about the liberties of Ireland. It cannot be true it is not true. These men are tyrants in practice; they must be haters of liberty in their hearts. I am amazed that our great leader, O'Connell, the friend of universal liberty, civil and religious, does not see the impropriety of holding any intercourse with slaveholders. He has, before now, nobly refused to shake hands with one of them. That was well done; it was withering; it told upon the seared conscience of the haughty soul-driver. I call upon him, I call upon every repealer in my beloved country, to give a manly utterance to a renunciation of the slaveholder's sympathy, and of his blood-stained contributions. A fine opportunity is thus afforded us, of proving to all mankind that Irishmen are true-hearted; that we love liberty, and that we shall never dim its sacred fire by any contact with slavery. Let no man mistake us on that point. So may we hope that the blessing of the Almighty will rest upon us, and our sons, and our daughters, forever.

I remain, gentlemen and friends, respectfully yours,
JAMES HAUGHTON.

31 Eccles street, Dublin, March 17, 1843.

From the Emancipator.

MOTHER'S MILK.

If anybody wishes to know how Mr. Adams's principles came to be so deeply inwrought, let them see the spirit of his mother:

Extract from a letter to John Adams, from Abigail Adams, his wife, dated Boston Garrison, 22d September, 1774:—

"There has been in town, a conspiracy of the negroes. At present, it is kept pretty private, and was discovered by one who endeavored to dissuade them from it. He being threatened with his life, applied to Justice Quincy for protection. They conducted in this way—got an Irishman to draw up a petition to the governor, telling him they would fight for him, provided he would arm them, and engage to liberate them if he conquered. And it is said, that he attended so much to it, as to consult Percy upon it; and one Lieutenant Small has been very busy and active. There is but little said, and what steps they will take in consequence of it, I know not. *I wish most sincerely, there was not a slave in the province; it always appeared a most iniquitous scheme to me*, to fight ourselves, for what we are daily robbing and plundering from those who have as good a right to freedom as we have. You know my mind upon this subject."

What will be the effect of instilling the principles of Liberty into the minds of the children, but to make the mothers of the next generation the Abigails, who shall nurse the Johns, that shall blow the silver trumpet of the nation's jubilee.—INSTRUCT THE CHILDREN.

From the Western Citizen.

IMPORTANT DISCOVERY.

We extract the following from the Southern Agriculturist, published at Charleston, S. C. The passages are taken from an article of a correspondent in the July number, A. D. 1842. The writer has just found out that the negroes act on the same principles as other MEN; that the way to "break up this system of thieving among our servants," is to make them "comfortable as to their food and clothing." Place the comforts of life within their reach, and it might be added, RESTORE THEM THEIR RIGHTS, teach them their rights, and treat them in other respects as required by the Saviour's golden rule, and then they "will have an interest in THEIR HOME, which they cannot otherwise have."

"There is another propensity among our negroes, always annoying, and sometimes attended with considerable loss to the master, and that is a disposition to pilfer. In common with others, I have suffered considerably from it, particularly in the loss of my pigs and shoats. If it so happened that I took a particular fancy for any one pig, some rogue took an equal fancy for the same, and somehow or other he contrived to strengthen his fancy by the 'nine points of the law.' This inconvenience I resolved to remedy, but the difficulty was to set about it in the right way. The thing could not so often happen without the knowledge or consent of my own negroes. The remedy, therefore, was directed to them with a view to this. I resolved to take from them all apology for stealing, as far as necessity was concerned. I regularly gave them an ample sufficiency of substantial food; bread without stint, and meat, besides fish, to the amount of four pounds per week. My negroes were also made comfortable as to their clothing and lodging. In addition to these things, which I had reason to believe they would regard as their RIGHTS, I resolved to allow them other indulgences, which they could but consider as PRIVILEGES. Accordingly, every one is allowed a small piece of good land; which he cultivates as his own. The crop which grows here is the negro's crop, and I exercise no control over it whatever. When the land for my crop is broken up, the negro is allowed to break his up also, and when my crop is cultivated, his is also; and when mine is gathered, he gathers his, and measures it in my presence, and I commonly become the purchaser. This makes my negro satisfied, and gives him an interest in his home which he cannot otherwise have. But besides this patch, I allow each laboring hand a barrel of corn, or its equivalent in money, and the time of settlement is his great holiday, Christmas. Now, by means of this boon, so highly prized by them, I believe I have succeeded in keeping my negroes perfectly honest for the last four or five years."

Reader, did you ever hear any one say that "if you gave a negro any privileges, he would become saucy, lazy, impudent, thievish?" The above testimony of a slaveholder assures you to the contrary.

Do you believe slaves are ever treated unkindly? The writer of the above *gave* "his servants substantial food, bread without stint, meat, and fish," to "*prevent*" *them from stealing it!* Kind master!

These facts commend themselves to the consideration of the northern dough faces among us who think that the prosperity of the colored man among us must be crippled, his prospect of usefulness and happiness blasted, and all his nobler and finer feelings degraded, to make him a good subject and an honest man. Hence, his house must be torn down, if his less respectable white neighbors consider it a "nuisance;" his oath must not be allowed in a court of justice; his child must not attend the school his parents are taxed to support, and under the broad STRIPES AND STARS, floating above the first capitol of the "finest nation on earth," he must be advertised and sold, with horses, boxes, barrels, and hogs.

The representatives and people of the FREE States, who sustain these enormities, might take lessons concerning the freedom of the southern slaveholders, and learn justice and mercy of the Dey of Algiers.

From the New-York Express.

THE REPEAL AND ABOLITION.

Our friends, the American Irish repealers, are in a tight place, and we look with some anxiety and curiosity to see how they will extricate themselves from it. Perhaps "the little masician," who, himself a declared and committed foe to everything like abolitionism, is nevertheless quite willing to be thought, "under the rose," a friend to repeal, may devise some way for their escape. It will require the exercise of his best skill, the utmost reach of his art-magic.

Mr. Mooney, speaking for Irish repeal, in New-York, makes a reservation of his and his friends' freedom to act as they please, with regard to the question of slavery in the United States.

Mr. O'Connell, the embodied genius of Irish repeal, says, *totidem verbis*, we don't want the assistance, in this glorious work, of anybody who is not as much an abolitionist as a repealer.

Here, then, our rent-payers in New-York are at a dead-lock! They must now settle the point of preference, in their minds, between O'Connell and repeal on one side, and Van Buren, or Calhoun, or Tyler and slavery, on the other.

"Under which king, Bezonian? Speak, or die!"

They must see that there is no mincing matters with Dan. His is no holyday speech, nicely, and quaintly, and elegantly cut and carved, to suit the queasy taste of half-way non-committalists. He tells his followers, his rent-payers, his toll-givers, his tail, wherever they are, on this side, or on the other side of the Atlantic, that the cause of repeal will have no blood-stained money, to carry on the good work with, and by blood-stained money he clearly explains himself as meaning the money of men who are direct participators in what he calls the sin of slavery, either as being slaveholders, or as being neutrals in the great war of abolitionism against the "domestic institution." In brief, an American Irish repealer must be an American abolitionist, *de facto*, or he is none of Dan's!

Mr. Robert Tyler has written a letter to Mr. O'Connell, in reply to one from the repeal association of Ireland, and a very complimentary letter it is:

"WASHINGTON, May 27th, 1843.

"SIR—I have had the honor to receive a resolution complimentary to myself and my Irish friends in America, unanimously adopted at a late meeting of the 'loyal national repeal association,' for Ireland, and transmitted by yourself, as chairman of that body, in my address. Permit me to tender, through you, my respectful acknowledgments to the association, for their flattering resolution, and at the same time to thank you for your kind and eloquent letter accompanying it. After the interest I have already shown, on various occasions, in the great question now agitating Ireland, it is unnecessary for me to reiterate here the opinions and feelings I entertain on that subject. If I have been over-zealous in this matter, it must be attributed partly to my own peculiar temperament, and partly to the influence of the republican institutions under which it is my privilege to live. We who enjoy the numerous blessings of a free government—who make our own laws—pay our own taxes—and feel that the only honest and just power is the represented will of the entire suffragant people—must naturally view with horror the disastrous results of unequal legislation, and must be permitted to sympathize with a people struggling for the inestimable rights and benefits of civil liberty. Will you do me the favor to present to the association my most unfeigned thanks for their kindness, and accept for yourself assurance of my very respectful consideration."

Mr. John Tyler, the president of the United States, told the Philadelphia repealers, the other day, that on this question he was no half-way man—that he was with them, body and soul.

Mr. O'Connell, when an American citizen is introduced to him, has a way of inquiring if the stranger is the owner of slaves, or the apologist of such as are?—If answered in the affirmative, he has a way of putting his hands under the skirts of his coat, and walking off, "staying no further question." And thus feeling, what will he say to the adhesion now given to repeal, by a Virginia gentleman, the owner of a Virginia plantation, with slaves upon it, his own property? Here's what he will say—what he has said!

"Those who commit, and those who countenance the crime of slavery, *I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!*"

But O'Connell is not everybody, and some may say, his opinions are not necessarily binding upon the friends of repeal. They who talk thus are but tyros on the first form, in the school of Irish repeal. Whatever dictum comes out of the mouth of O'Connell, is law to all true repealers, and he is not one who rebels against it. And what said he farther?

"SIR, I HAVE SPOKEN THE SENTIMENTS OF THE REPEAL ASSOCIATION. There is not a man amongst the hundreds of thousands that belong to our body, or among the millions that will belong to it, who does not concur in what I stated."

And that in this O'Connell spoke no more than the truth, was attested fully, by the unanimous shouts of applause with which the utterance of the sentiment was received by his hearers.

And now what say you, Messrs. Tyler and son, Van Buren and Slamm, McKeon and Melville, Bryant and Boggs, Davezac and Mooney, to the terms and conditions upon which, alone, you can be recognized as true, honest, available Irish repealers? If you "countenance" the institution of slavery, in your own country, you are of the declared "enemies of Ireland," though you empty your pockets, and exhaust your lungs in her behalf. The decree has gone forth, and it is a decree of Media and Persia, altering not.

And why, let us respectfully ask, in conclusion, do not the repeal papers publish this same speech of their great leader? Everything else that has ever fallen from his mouth upon this subject has been eagerly snapped up and put into type—why not this elaborate, nervous, and truly eloquent effort? It certainly is as full as any other of the pure spirit of repeal—it as clearly, as any other he ever delivered, expounds and explains the principles of the doctrine—why has it not yet found a place in the repeal papers of this country? We pause for a reply.

So much for the North: and now a word as to repeal movements in the South. There lie before us official reports of the doings of two public meetings in favor of repeal, lately held, one in Savannah, Georgia, and the other in Charleston, South Carolina. At the former the following resolution, among others, was adopted:

"Resolved, That the members of the Hibernian Society of the city of Savannah will sustain the friends of Ireland, in Ireland, in their constitutional and noble exertions to obtain from the British parliament a repeal of the act of the union."

And the papers, publishing these proceedings, contain the usual eulogiums upon O'Connell and his fellow-repealers, and go the whole length to which the Plebeian and Tribune of this city go, upon this question.

The meeting at Charleston went further still. It was a regular quarterly meeting of the Irish repeal association. The attendance was unusually large, a good many eloquent harangues were uttered, and a large quantity of "rint" was collected. Many new members joined the association, and some spirited resolutions were passed. One of these resolutions "cordially participates in the sentiments of Hon. John McKeon," which are in favor of organizing repeal associations in France, to co-operate with those in America and Ireland; another recommends a general repeal convention, to be held in the city of New-York, and another, (to which we would especially direct the reader's attention,) is in these words:

"Resolved, That as Irishmen, we owe a debt of gratitude to those independent American citizens, who have already joined the standard of repeal, and have avowed themselves the uncompromising enemies of oppression, and the advocates of Ireland in her present struggle for liberty and independence."

The chief speaker upon this interesting occasion was the Hon. Henry L. Pinckney, formerly member of Congress from the Charleston city district. He occupied an hour, in a speech which was "up to the mark," and enthusiastically applauded.

Now it so happens, that this same Mr. Henry L. Pinckney was the first inventor and successful originator of that entire series of expedients, by which the petitions of the anti-slavery people to Congress for the abolition of slavery in the District of Columbia, and in the territories of the United States, and of the internal slave trade, were, and have, ever since Mr. Pinckney's invention, been laid on the table, without even so much as a reading, far less a reference! This eloquent and effective advocate of Irish repeal went "farther than they who went farthest," in opposition to the abolition movement; and by his patent device, put a stop for years to the reception of abolition petitions in the Congress of the United States. And how are his movements in the cause of repeal destined to be received by the father, author, patron, and captain of the repeal movement, in Ireland? Let the speech of Mr. O'Connell, quoted in the beginning of this article, answer! The repealers of Charleston and Savannah had not, at last dates, received a copy of that speech. It had only got as far as Richmond, in Virginia. The Alexandria Gazette of Saturday, says: "The recent speech of Mr. O'Connell, at the repeal meeting in Dublin, in which he denounces slavery and the slaveholders in the United States, and foreshadows an effort, as soon as possible, to *agitate* in our country, for the liberation of our slaves, is traveling through the land like wildfire, and in the South, especially, is calling forth a general expression of indignation." The Richmond Whig, of the same date, alluding to this speech, says, among other things relative to the speaker, "he must spread his arms over the whole earth, and in the excess of his philanthropy, leave not a slave for the sun to shine on. As soon, or before—(for it seems to be his design to carry on the two grand movements in concert)—before he disenthralls Ireland, the Africans with us are to be forced into the enjoyment of a freedom they cannot appreciate. His mightiness will not tolerate the word slave, in the vocabulary of any people;" and in conclusion, adds: "As to the question of repeal, this connecting it with a small, despicable, fanatic faction in this country, by the great liberator himself, will effectually extinguish sympathy."

A few days ago, some facetious gentleman, devoted to the cause of repeal, followed up the vote of thanks passed to us in the late meetings here, for the course taken by the Express in relation to this question, by sending us a round leather medal, with an inscription in these words: "Reward of merit to the New-York Express, from a New-York American repealer." We are tempted to offer this valuable tribute to any one who, prior to the next presidential election, shall successfully disentangle this Gordian knot of Van Burenism, Tylerism, abolitionism, Calhounism, O'Connellism, and repeal.

Communications.

LETTER FROM OHIO.

GREEN PLAIN, CLARK CO. O.,
6th mo. 16, 1843.

To James S. Gibbons:

BELOVED FRIEND—The great, sagacious mind of Jesus recognized in babes a germ of the highest order of life, and hence in promulgation of the *grand reformatory* truths which were destined to bless and save the world of mankind, he desired the susceptible, uncontaminated spirits of these little ones to be brought near Him, that the blessed truth, like dew-drops upon the flowers, might expand the noble elements of mankind. What an embodiment of consummate wisdom in the great Emancipator of Men, that when his hallowed lips were touched with inspiration from the throne of love, that in the presence of his apostles, and the dignitaries of a worldly sanctuary, he anxiously desired the words of spirit and life which he uttered might be listened to by the *very babes*; how fraught with meaning these expressions, "Suffer *little children* to come unto me, and *forbid them not*, for of such is the kingdom of heaven."

I have felt for some weeks like writing, but the very feeble state of my health, from nervous and spinal derangement, induces me very often to defer, until to make an effort might seem unseasonable; and then for every gratification of this kind, I must encounter physical prostration. But what of this? Does not the *bondman bow in his chains*? Is not woman shrieking under the torturing lash? And are not babes sold as flesh in the stalls? And shall we languish in our ceiled houses? *dare* we do it? No! God forbid!

Well, perhaps I shall pen nothing worth the reading; but I can at least tell the incident which "has given impulse to my pen." A little boy, eleven years old, called upon me with two dollars, the product of *his own earnings*, and requested me to have the Anti-Slavery Standard forwarded to his address, viz: "George Carter Richardson, Cortesville, Clarke County, Ohio." Our own little group have an anti-slavery patch, tended exclusively by themselves, for the benefit of the cause. Last fall, when they garnered their little store, my son, of seven years of age, remarked, "Father, the times are so hard I am afraid I cannot sell my potatoes; but one thing *I can* do, I can *roast them*, and feed them out to the poor slaves, as they are running away to Canada." Now, all this is not at all remarkable; it is nothing extraordinary in the child—it is the effect of anti-slavery discipline. I verily believe, in the wide-spread efforts to Christianize the *heathen churches* in this land, we are suffering them to give scorpions to children when they are asking for bread. Would it impair the value of the Standard, as it heralds the truth in "words that burn," now and then to have a column adapted to the juvenile order of inquirers after truth? If the gigantic spirit of Jesus condescended to be a ministering angel to these, shall not his disciples *now* comprehend the *true* nature of *reform*, and assist in the development of the highest sentiments before *selfish*, unhallowed designs assume their sway, and *mammon* erects its altar in the heart?

Rogers, with his deep-toned trumpet, called for anti-slavery poetry, and the fire was kindled in the bosom of Whittier soon.

"The blast from Freedom's northern hills, upon its southern way,
Bears greeting to Virginia, from Massachusetts Bay."

Not as a Rogers, or a leader in our host, but as an *humble seeker* after truth, verily satisfied with being but a doorkeeper, and almost too near the precincts of the tomb, perhaps, for *that*, I would raise my feeble voice on behalf of the dear children. Let us have letters and poetry *for them*. And think ye I stand alone in this demand? No; tens of thousands would re-echo the call. All the *wailing mothers* in fetters, and *fathers* crushed under the iron heel of despotism, would make the air resound with beseechings that our sons and daughters be consecrated upon Freedom's altar. Did I not read of some mighty robber of his kind, who said, "I fear not the abolitionist of three score years; he will soon be gathered to his fathers; but the abolitionist of six years old excites my alarm"? But perhaps I am dwelling with too much stress upon this matter. It is not that I object to other instrumentalities. I would that *all* righteous instrumentalities were continued. We need to concentrate our efforts; we need to be more self-sacrificing. Electricity in the latent state is all around us; and it is only when combined, that its tremendous effects are seen in the "shattered steeple and the conflagration." It is said a galvanic battery may be piled up, and *piled up*, until a touch would shiver the human body to atoms. We want a *moral* battery, that will shiver the horrible bastile of oppression, and send its blackened fragments flying through the air. Shall we take the glistening steel of earthly temper to effect our purposes? No; we have declared our unfaltering trust in the *sword of the spirit*; and as true soldiers of the Cross, let us rely upon Him who never was foiled in battle. How his spoiler has laid waste our pleasant places! behold our once peaceful, religious communion, the Society of Friends, once regarded as the uncompromising foe of slavery; now, in *certain localities*, its accredited ministers with impunity heap opprobrium and contumely upon the noblest benevolent enterprises that were ever in operation for the enfranchisement of man. Mark the recent movements in Indiana, among our Orthodox Friends, the trickery and duplicity of the old meeting for sufferings, in its recent attempt to establish its anti-slavery character, actually quoting minutes and essays which had been written by the seceders, and which were opposed by the pro-slavery part of society at their adoption, now, forsooth, palmed upon the public as cherished opinions of *their own!!* With us, a war against the mixture is a prominent concern. The address from the Philadelphia Association of Friends was read in our last Monthly meeting. Its arguments on that subject are cogent, and to the point. Passing strange, indeed, that we can mingle with our fellowmen in banks, and corporations, and "money changing," in order to get mammon, but in the works of mercy, and deeds of kindness, in order to *rescue men* who are fallen, and among thieves, we must *work alone*.—Work alone, did I say? Are not our exclusive associations for the benefit of the colored race, as much an object of opprobrium, as the mixed associations? I never joined one of these select associations, nor will I. It is my right, *inherent*, and Heaven-derived, to stand and labor on the *broad platform* of our common humanity. And this is a right *I will not surrender*. I should be a very slave, if I did. Slave, did I say? Yes, the slave of *slaves*. Are we Jews, and the outward law binding upon us? Are we indeed *subject* to the injunctions of Baalam, when he said, "the people shall dwell alone"? Or rather, do we recognize our lawgiver in Him who took down the partition wall between Jews and Gentiles—who took away the handwriting of ordinances, which was against us, nailing them to the cross—who loved man wherever he was found—preached from the mountain to the promiscuous multitude, and "ministered from the bosom of the lake to the assembled crowd standing on the shore," "his doctrine, like the source of light and heat, designed for all." Did not William Penn recognize the broad doctrines embracing the brotherhood of the human race, when he said, "Alas for that people whose principles sit so *loosely* upon them, that they are in danger of being brushed off by a contact with the world." But enough we need to take the advice of the apostle Paul, when he thought the Corinthians too narrow, he uttered these significant, laconic expressions. "*Be ye enlarged.*" Within the verge of this Yearly meeting, the feeling of hostility is not a whit abated, although their plans were signally defeated at our last annual council. Some Friends who had signed the memorable disclaimer, were appointed on the Yearly meeting committee to visit the subordinate branches. In the prosecution of their concern, Lydia P. Mott, and Elizabeth L. Borton, requested a copy of the minute of their appointment. This was denied them; and on the first day following, they attended the large meeting at Richmond, and at the close of it, Lydia requested the members of Society to stop; and while yet on her feet, our gallery Friends (shall I say rudely) left the house. They appointed a meeting the following day, but these did not attend. The common people heard them gladly.

At the last Quarterly meeting of Green Plain, a communication was laid upon the table from an aged minister in the State of New-York. The meeting was of course unacquainted with its contents. Our friends who oppose anti-slavery, objected to its being read. The great preponderance of the meeting were desirous of hearing, and then judging. The clerk would not act without unanimity. A Friend was requested to read it, and those who did not scruple a whit to act in the political campaign of 1840, but oppose our mingling with others to deliver the spoiled out of the hands of the oppressor—these left the meeting; only seven in number, however. Perhaps we should have sacrificed our wishes. Was it not the right of the meeting to hear, and can we do better than *cling to the right?* I felt and expressed *in the meeting*, that if I knew the document was from the Friend in your city, against whose wrongdoing we disclaimed, proposing that we should be all dismembered from Society, I would desire that it should be read, and disposed of according to its merits. The document proved to be an affectionate exhortation to Friends faithfully to maintain their testimonies, written in much simplicity and kindness.

A cautious, lovely-spirited Friend was in attendance at the meeting for sufferings at Miami a few days after, and was interrogated by a minister from Richmond, in relation to the matter. He gave him a succinct account, and his reply was, "I would as soon have received an epistle from Henry Clay, or the vilest wretch that walks the earth."

At Centre Monthly meeting, in Southwestern Ohio, our efficient friend, Abraham Allen, was disowned by one-third of the meeting; two-thirds, who gave a sentiment, expressed their disapprobation, yet at the dictation of a part of the Yearly meeting's committee, the deed was done. His offense consisted in dissenting from and protesting against false charges contained in the series of letters written to O. Johnson, by G. F. White. He has been an active and useful member of this Yearly meeting—was a member of the committee to visit Green Plain—and he it was who detected and exposed the charge made in the Yearly meeting's minute, in 1841; and so apparent was the glaring outrage made to appear, that it completely *turned the tide* that threatened to overwhelm us. It was a matter of great moment, indeed, that such a spirit as this should be immolated before our next annual gathering.

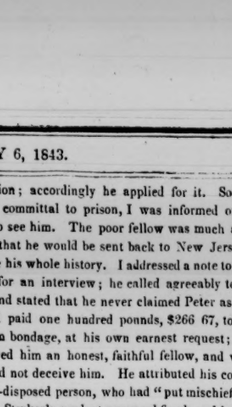
In attending a neighboring Quarterly meeting, last fall, I was astounded at the gross ignorance of our plans and achievements, exhibited by one of our most intelligent and hostile opposers. In the meeting for discipline, he expressed great sorrow at the agitation which pervaded the world on this subject; and in allusion to our great enterprise, asked, with an air of triumph, "Where is the *single slave* that has been emancipated by their efforts?" Friends in that section (and perh

prehension; accordingly he applied for it. Soon after Peter's committal to prison, I was informed of it, and called to see him. The poor fellow was much alarmed, fearing that he would be sent back to New Jersey. He gave me his whole history. I addressed a note to Stryker, asking for an interview; he called agreeably to my request, and stated that he never claimed Peter as a slave, but had paid one hundred pounds, $266 67, to redeem him from bondage, at his own earnest request; that he considered him an honest, faithful fellow, and was sure he would not deceive him. He attributed his conduct to some ill-disposed person, who had "put mischief into his head." Stryker's conduct appeared frank and honorable. I informed him that Peter was legally a free man, because he had been brought into Pennsylvania by a person who had removed there with the intention of becoming a permanent resident. I accompanied Stryker to the prison, and we had an interview with Peter, who fully confirmed his statement, and expressed an entire willingness to fulfill his engagement. I made Peter fully acquainted with his position. I told him he was a free man, and that Stryker could exercise no control over him; but, at the same time, I strongly advised him to fulfill his contract; which he was willing to do. The parties forthwith repaired to the office of Michael Hillegas, one of the city aldermen, where Peter indented himself for the term of three years. Stryker's Inn was much resorted to by people from the country, who came to the city to attend the market. Peter soon gained the respect and confidence of their numerous visitors, and I was informed that his attention drew much custom to the place. He was particularly careful that their horses should be well provided for.

Soon after the three years, for which Peter was bound, had expired, he, with his master, called upon me. The former stated that he had had a kind master, who had allowed him to go to school of evenings in the winter, and that he had learned to read. The latter said he had had an excellent servant in Peter, who still remained in his service as a hired man. The man who had been the cause of Peter's elopement was disappointed; for he never received the reward.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 6, 1843.



REPEAL MOVEMENTS.

PHILADELPHIA, June 24, 1843.

The last week has been one of great excitement among the repealers of this city. O'Connell's abolition speech has made a perfect ferment among them, and is likely to form an important era in the history of this movement. Its effect, both upon abolition and repeal, in the end, will, I am confident, prove most salutary; though some friends of the latter cause are of different opinion, and are disposed to blame very much the hand which abolitionists have had in bringing it up at this particular time. As this affair has assumed an aspect of some importance, it may be well for me to give a history of it from its incipiency.

Daniel O'Connell, it is well known, has been an uncompromising abolitionist from time immemorial, and the unfaltering foe of all oppression, and, in particular, a cordial detester of American slavery, as the least excusable of all forms of tyranny. The abolitionists of the United States have been in the habit of publishing for ten years, his withering and frequent rebukes of our national iniquity, and have found his resistless eloquence one of the most potent auxiliaries in our cause. When the repeal question, however, began to be agitated on this side of the water, and the aid of American citizens to be asked for the support of that cause, it was found that O'Connell's uncompromising and unsparing denunciations of our slave system would most probably keep out of the repeal ranks most of our southern slaveholders, and their northern abettors, and thereby cut off all the revenue which might otherwise be expected to flow into their treasury from that quarter. So to prevent this evil, no pains were spared by a certain class of professed friends to the cause of repeal in this country, to draw Mr. O'Connell away from his position as an abolitionist, and by false statements, to prejudice his mind against the anti-slavery movement in this country. Numerous letters public and private, were sent to the repeal association in general, and to Mr. O'Connell in particular, having this object in view. These letters were published extensively, both in Ireland and in this country, and by their misrepresentations and specious fallacies, were calculated to do much injury to the cause of human freedom, and to a large body of its most sincere advocates. To counteract these misrepresentations, the executive committee of the Eastern Pennsylvania Anti-Slavery Society sent out to the loyal national repeal association a formal address, in which they exposed many of the false statements that had been made, and gave a calm history of the facts in the case. This communication was considered, under the circumstances, of sufficient importance, by the loyal national repeal association, to be entered at length upon their minutes, and made the special subject of consideration at a meeting called for the purpose. At this meeting Mr. O'Connell made a most eloquent speech, in which he reiterated all his former sentiments against American slavery, and declared the purpose of the association never to compromise its principles for the sake of getting "blood-stained money" from slaveholders. The secretary of the association was directed to make known to the Pennsylvania Anti-Slavery Society, the feelings of the association in regard to their address, and to give a history of their proceedings in reference to it.

The steamer Acadia brought out this letter of reply and the Dublin Freeman's Journal, containing the proceedings referred to, and with no further loss of time than was necessary to get an order from the executive committee for publication, the whole correspondence and proceedings were laid before the public. This was done by procuring the insertion, at considerable expense, of O'Connell's speech and the letter of the secretary, in the columns of three of the leading papers of this city; and by publishing the whole matter in an extra Freeman, and distributing thousands of copies gratuitously throughout the city and State.

The excitement which this transaction produced has been excessive, and still continues very great. The papers alluded to have been read with avidity, and crowds have come to the anti-slavery office—and many still continue to come—for the Freeman containing the whole correspondence. The matter has been brought before the repeal association of this city, and made the subject of the most excited discussion. The manner in which it was brought up was this. At the first regular meeting of the repeal association, held after the publication of Mr. O'Connell's speech, resolutions were introduced condemnatory of abolition, and deprecating all foreign interference with the question. These resolutions were referred, with the speech of Mr. O'Connell, to a committee, to be reported upon at an adjourned meeting. The adjourned meeting was held, and the chairman of the committee proceeded to read his report. I was at too great a distance to hear distinctly, but the drift of it seemed to be, though more cautiously and courteously worded, of a part with the resolutions which led to it.—The reading, however, had not proceeded far, when an objection was made to it, as unconstitutional and out of order. It was objected that, contrary to the rule of the association, which excludes politics, religion, and abolition, and all subjects not directly relating to repeal, from their discussions, this report was proceeding to take up the question of abolition, and to call Mr. O'Connell to account, and to disparage that great man for the sentiments which he had uttered, and which he had a right to utter, on this question. The president, who is a native American, ruled the report to be in order; an appeal was taken from his decision, and here the issue was joined. The character and motives of the men on each side soon became apparent. The native Americans, and the *Americanized* Irish were for hearing the report; they were smarting under O'Connell's well applied castigation, and they wanted an opportunity to "vindicate" themselves, and, most courteously to be sure, to inflict a little chastisement upon Mr. O'Connell, in turn, for his interference. On the other hand, the opponents of the report appeared to be, so far as I could judge, native Irishmen, and strong personal friends of Mr. O'Connell, and unwilling to allow this speech, containing his oft-repeated and well-matured sentiments, to be made the occasion of casting any disparagement upon his character, either directly or by implication. The speaking on both sides was very impassioned, and was responded to by the most obstreperous exclamations from all parts of the house. At one time the debate was so violent, that it seemed as though the meeting would be broken up in disorder; but the sober judgment of the association got the better of the excitement; and when the question was put, on a motion to dissolve the committee which had sent in the report, and when the motion was decided in the negative, calmness was restored, and the meeting adjourned in an orderly manner, though at the late hour of eleven o'clock. This will give you some idea of the feeling that has been created by our publication of this speech.

The motives of our committee for the part they have taken in this matter, have been very much misunderstood by some of the repealers. They are under the impression that we were moved to publish this speech from hostility to their cause. "Else why," say they, "did you withhold its publication until repeal had reached a most favorable crisis, and the whole community seemed ready to sympathize in its progress, and then throw this matter into the midst of us, as an apple of discord, to disturb our harmony and drive friends from our ranks." They here mistake a natural coincidence for a concerted plot; the fact is, no one or two of us could take upon ourselves the responsibility of publishing this matter, much as we desired to; we waited, therefore, for the first regular meeting of the committee, to get their orders in the matter, and without the loss of an hour, unnecessarily, proceeded to throw it before the people. But the mere fact that we have published O'Connell's speech at all, seems proof for some that we were actuated by sinister motives; such, however, are not aware that it has been our practise, for many years, so to republish, as extensively as possible throughout this country, all that Daniel O'Connell may have said on the subject of slavery. His resistless and mighty eloquence has been relied on as one of our most powerful instrumentalities in breaking down the strongholds of American slavery. For years have we been publishing, at much expense to ourselves, and without charge to the public, the productions of such men as Dr. Channing, at home, and the speeches of Daniel O'Connell, abroad. This we have done with a single eye to the freedom of the slave. We would not put the slightest obstacle in the way of any good cause, and especially of that of repeal. In this movement, so far as it is understood, and so far as it seems to be conducted in sincerity and from pure motives, there is a lively and increasing sympathy among abolitionists. It is true, however, that with a large proportion of the professed repealers of this country, we have not, nor never can have, any sympathy. Men that can hold slaves themselves, or abet others in the crime—who can persecute the colored man, and asperse the character of those laboring for his elevation, must not claim the confidence or co-operation of abolitionists. Men that sustain slavery in America cannot truly advocate liberty in Ireland. It may be urged, however, that no cause is to be judged by the conduct of its insincere advocates. True; but where opportunities are wanting of correct information as to the real merits of a cause, and where almost all that is known on the subject is to be gathered from the conduct of these insincere friends, then there must be a want of confidence; and to stand aloof, under such circumstances, seems a positive duty. No abolitionist can be blamed for a want of sympathy with repeal, when almost all he knows on the subject is gathered from the character and sentiments of your Dorans, your Stokes, and your Conrads, and the venal presses that advocate Irish liberty in one column, and in the next apologise for American slavery. But I am glad to say that abolitionists are beginning to discriminate between genuine and spurious repealers. O'Connell, and his noble coadjutors, are enlightening us on this subject. A true repealer is a friend of liberty everywhere, and as such no abolitionist can withhold from him his sympathy and confidence.—But my sheet is full, and I must abruptly stop.

Yours, truly, Mc.

PENNSYLVANIA ANNUAL MEETING.

We are requested to state that the next annual meeting of the Eastern Pennsylvania Anti-Slavery Society, will be held in Norristown, on Monday the 14th of August, and will continue in session such length of time as the business and interest of the meeting may seem to require.

MR. PARKER'S SERMON.

On the first page, we give extracts from this sermon, which has been twice preached, and is now published by request. It is not easy for any one to say anything new about slavery, or to advocate emancipation in a strikingly original way. But the style of this sermon is earnest and vigorous, and we rejoice in its utterance, as well calculated to influence many minds.

Anti-Slavery Items.

THE EMANCIPATED.—At the late anniversary of the British and Foreign School Society, Rev. J. J. Freeman, who had been sent since the previous annual meeting, to visit the stations of the society at the West, gave some account of what he had seen. He said, it was indeed with inexpressible delight, that, having been safely conveyed, in little more than three weeks, across the Atlantic, I found myself firm on the luxuriant plains of British Guiana, and then amidst the magnificent scenery of Jamaica, and mingling with congregations of men so lately in bondage, and now so free, so happy, so grateful, so capable of appreciating the blessings they enjoy, (loud applause). * * While slavery lasted, Christianity could not flourish in our colonies; and now that slavery is abolished, Christianity does flourish, (cheers). Often when I entered the well filled mission chapel, and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men, and their families, well clad, well behaved, eager to listen, to understand, to believe, and be saved; I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law, (hear, hear)—now free, and grateful, and industrious, and happy—many of them pious and devout, an honor to a community, the joy of our missionaries, and the destined crown of their rejoicing in the great day, (cheers). I loved my country the more because she had set them free; and the blessings of them that were ready to perish came upon her. The emancipation of her slaves was indeed a gem in the diadem of Britain. May the glorious example be soon imitated by other lands! It will be expected of me to touch on this occasion, the question of the commercial aspect of the experiment of emancipation. My business is with its social, moral, and religious consequences. There is its great and all-sufficient vindication, and I would say, its triumphant recommendation, (cheers). I will leave to others to discuss, and perhaps on other occasions, the property interests of the question. But of this I am certain, that if that be good which brings the largest amount of happiness and morality to the largest number of men, then the measure has succeeded, wonderfully succeeded, (applause).

One feature in the character of the mission churches—the churches made up of emancipated men, is their liberality. They have speedily learned the great lesson of Christian liberality. They have received freely, and they give freely. I know not the sum total raised by them since 1834, alone, in connection with missions of various kinds, in Jamaica and Guiana, but surely, it cannot be less than the magnificent sum of £250,000—a magnificent voluntary effort for Church extension, (cheers and laughter). So far as this society is concerned, there is one fact I must state, which is that these people paid, and more than paid, all the expenses connected with my visit as a deputation, so that no portion of it should fall on the hands of the society, (cheers).

THE GENERAL ASSOCIATION OF CONNECTICUT (CALVINISTIC).—The New-York Evangelist, speaking of the proceedings of this body, at its recent meeting, says:

"The subject of slavery was discussed, and as usual, it produced some exhilaration of feeling, but no unkindness or improper remark. Indeed there is an unanimity of sentiment on this subject among the ministers of that State which will not allow of any dissension. It is a pleasing sight, and one full of promise, to witness the power and extent which anti-slavery principles have obtained in the Church, and the rapidity with which public sentiment is concentrating against the system. Nobody now fears to discuss it; and very few the men who shrink from openly condemning it. A few more years of courage, hope, and labor, will achieve the triumph of liberty and truth in our land."

In the report of proceedings, we find it stated that Dr. Porter, from the committee on slavery, reported a resolution to this effect: that while the association has no hesitation in repeating its avowal that slavery is a grievous wrong, and the great hindrance to the spread of the gospel; and that consequently it is the duty of all ministers and Christians to unite their testimony against it; yet in regard to the conventions which it is proposed to hold in this State, we are not prepared, as an ecclesiastical body, to sanction them, but leave the question of attending them, to the discretion of individuals, to do as they may think to be their duty.

Some discussion arose concerning the necessity or propriety of passing this resolution. Some thought there was no more need of the association giving an opinion on slavery than on the Sabbath. Rev. Mr. Putnam said, in reply:

"On the subject of the Sabbath, we are not liable to be misunderstood or misrepresented. Our refusing to pass a series of abstract resolutions on the subject, does not expose us to the suspicion of being unsound in our views. But here we are. It may be true that we are all of one mind, but the world does not believe it; and the effect of our not acting will be to give the impression that we are opposed to action. Besides, it is important that we take some action, lest we go backward in our feeling. The general assembly once took decided ground on the subject—now it cannot come up to that standard.

And the reason is that the subject has been suffered to sleep till the feeling and consciences of the brethren had become torpid. We might be in the same condition."

Rev. Mr. Eddy remarked, that if the brother referred from the proceedings of the last assembly that it was unwilling to take as strong ground on the subject of slavery as ever, he was laboring under a mistake. He thought that the chief reason why testimony was not borne against slavery was, that it would not have been unanimous and cordial, and therefore, would not carry much weight. It was distinctly asserted that the assembly had taken action on the subject, and that action stood unrevoked, and that the assembly had no disposition to recall it. But the great question before the assembly was, what will be the practical bearing of a divided vote? What good effect will result from the expression of an opinion by a body having no judicial powers, and unable to enforce its principles? The vote, he believed, on the final question, was much more unanimous than appears from the recorded statement. Many were satisfied with the result who yet voted against it.

Dr. Porter said he would not withdraw the resolution if it would add anything to the weight of testimony which has already been uttered by the association. But it does not. We are all anti-slavery—in *word*; but the thing wanted is to show ourselves anti-slavery in deed. Our asserting that we are opposed to slavery, without *doing* anything to abolish it, will not convince the world. Suppose the report had obtained that we were a body of felons? Would it remove the stigma by our asserting that we are honest men? The world would ask for our actions, and they would determine our character. This resolution goes not a whit beyond our former testimony. Everybody knows that we are anti-slavery men on paper. If we can do nothing more than to assert over again that we are honest men, we had better do nothing.

After some further conversation the resolution was passed unanimously.

THE NEW HAMPSHIRE CONFERENCE OF THE METHODIST EPISCOPAL CHURCH commenced its session at Claremont, N. H. on the 21st ultimo. Bishop Waugh presided, and his opening address is spoken of in high terms of commendation. The Rev. James M. Fuller was appointed secretary, and the Rev. James H. Patterson assistent. On the 22d the committees were appointed, among which we observe was one to take into consideration the subject of slavery, and from some remarks which we find in Zion's Herald, we apprehend the conference will have some trouble with the expected report. A member of the conference writes thus:—

"Our conference anti-slavery society has held its meeting. We mean to *keep blazing away* at the demon of slavery, at least until we expel him from the Church. We have a first-rate committee on this subject, who will doubtless do their duty. Heaven aid them."—*Commercial Advertiser.*

THE INIQUITY OF COTTON.—A commercial correspondent of the Tribune, writes thus:

"No section of the country is recovering more rapidly from the terrible revulsion of 1836, and 1837, than the States at the South and Southwest. Cotton, at the present price, pays the planter better than the agricultural products of the northern and western States remunerate the farmer of those States.

"In Alabama, and Mississippi, it is estimated that a good negro will grow 6 bags of cotton. At 5 cents per pound, this would amount to 140 or 150 dollars. *To feed and clothe the negro, costs from 60 to 65 dollars, leaving a clear profit from his labor of about 80 dollars.*

"The present value of the negro is from 350 to 450 dollars, and cotton lands which in 1836 brought 20 to 30 dollars per acre, now sell from 8 to 12. The natural increase of stock, (I mean human flesh and blood,) it is always estimated will pay the interest on the investment.

"The consumption of cotton in this country the present year, will not probably vary much from four hundred thousand bales, and thus far it has been taken by our manufacturers at prices that have paid the planter 10 or 15 per cent. more than that spipped to Liverpool or Havre."

A PALPABLE HIT.—In a recent speech, Mr. O'Connell, said: "In the American congress they have passed a law, that the house shall not receive any petitions from slaves, nor any petitions on behalf of slaves, even though the petitioners be freemen. I will send for a copy of that act of the American legislature; and I will send it to Peel, that he may take it for his model, when he is framing his bill of coercion for the Irish. He shall go the full length of the American bill, if he stir at all. That law or nothing shall we have. Let him take his choice, and extinguish, in the blood of the Irish people, the last remnant of their liberties.

TEXAS AND SLAVERY.—The National Vindicator, a government journal published at Washington, Texas, in the course of an article vindicating president Houston, from the attacks of the New Orleans press, has the following paragraph:

"We beg leave most distinctly to state that the only man ever connected with the government of Texas, who favored these [abolition] doctrines, was General James Hamilton, the Lamar loan commissioner. When General Hamilton was in London negotiating the loan, he entered into correspondence with the members of the abolition society of Exeter Hall, the end of which was the selling of the wild lands of Texas, for his own and confederate's benefit, with false, or, at least, second or third survey titles, at the moderate price of $5 per acre. And to engage this powerful society in favor of his selfish ends, he offered them a *quid pro quo*, in the shape of assuring them that they could easily abolish slavery in Texas, and he would use his utmost aid in effecting an object so desirable. *We have printed documents to show for this, printed at the time, and on the spot.* They will be published if the worthy editors desire it. For this, among other misdemeanors, Hamilton was dismissed by General Houston as a dangerous man, who would not scruple to sacrifice the interests of this country to his own."

It will be recollected that General Hamilton published a communication in which he declared his own strong opposition to the annexation of Texas to the United States. At the time, we supposed it to be a *ruse* to put abolition jealousy asleep.

REASONS FOR ABOLISHING SLAVERY IN TEXAS.—The Louisville (Kentucky) Journal gives the following as the leading incentives to the emancipation in Texas. No generous motive is alluded to—all is selfish calculation; yet, we rejoice that worldly policy and Christian duty lead to the same object:—*N. Y. Evangelist.*

"It is thought to be necessary to prevent emigration from the republic, that something should be done in order to encourage persons to identify their fortunes with those of the State. In devising expedients to secure her present population, and to induce emigration from other countries to Texas, it was suggested that both these *desiderata* would be obtained if the present system of slavery was abolished. As far as we are enlightened as to the means to be employed for the abrogation of slavery, they are as follows: It is presumed, on good authority, that if Texas does agree to abolish slavery; a loan of five millions of dollars can be negotiated in Great Britain, redeemable in lands belonging to the republic. The number of slaves in Texas is 25,000, and the money raised by loan would enable the government to pay their owners two hundred dollars for each slave. This compensation, it is believed, would fully satisfy the holders of slaves, and, as the white population is four times as great, the same inconveniences would not result as in the slave States of this Union, where the same disparity in favor of the whites does not exist. It is supposed that the liberated blacks could be employed in the tillage of the earth, with more profit to both races, and that the objections which now restrain emigration to the country would be removed.

"This project is not one of moral, but of financial abolition. It is, in every sense of the word, a mere pocket calculation. The present slaveholders own immense tracts of land, and the compensation they would receive for their slaves, would enable them to purchase a great deal more, all which, in the event of the emigration expected as a consequence of emancipation, would come into market, and glut the purses of the proprietors."

FRANCE AND ENGLAND.—An European correspondent of the Emancipator says:—"American editors will be surprised to learn that since emancipation took place in the British colonies, slaves are continually escaping to these from those of France; and yet it has never occurred to the French government to take the trouble even of making a complaint that these fugitives are harbored and protected under British law. An office has been established, openly, in the British island of Anguilla, to promote this method of drawing the productive laborers of France into the dominions of Great Britain. The bearing of this on the question now in dispute, about the right of search, and the abolition of the slave trade, is sufficiently obvious. I hope our own government, as well as that of Great Britain, will by and by see that slavery and the slave trade are as much one as a man and his soul; and that slavery is nothing but the "piracy" of the slave trade carried out, and continued from age to age."

PROGRESS.—A correspondent of the Philanthropist, who has been travelling in New England, mentions several facts which tend to show that abolitionists have not labored altogether in vain on the prejudices of the community. Among others, the following:

"In passing from New-York, I could not but feel that there was a noble spirit about Massachusetts, creditable to the sons of Bunker Hill sires. The steamboat, New Haven, from New-York to Norwich, was by no means crowded. It had abundance of spare room. Yet, two colored men on board were not suffered to take other than a forward deck passage. It was a very cold night, and these men, although of very decent appearance, had to shiver in the cold, allowed not even to go down to the stove to warm, nor given a place to lay their heads. Yet a white passenger was permitted to keep his dog in the cabin. So much for New-York. But on taking the railroad for Boston, the black man, on paying full fare, was permitted to take what car he pleased, and whatever vacant seat he preferred. This is Massachusetts.

I am sorry, however, to have to say, that in this city, the colored children are not admitted to the schools where white children attend. The colored people indeed have free schools supported by the State in the same way as the whites, but they are distinct and separate. Not so, however, out of the city, for in Cambridge Port, which, they say has better schools than the city, and which is almost a part of Boston, no distinction is known."

A DESERVED TRIBUTE.—Thanks to John Jay for a copy of his well written and valuable pamphlet, "Caste and Slavery in the American Church." It is calculated it seems to me, to do much good wherever it is read, and I hope it may be widely circulated. While it tells a great deal of severe truth in plain words, it is still as gentle in tone, and as courteous in language, as could any way consist with a due degree of faithfulness to the cause of humanity and pure religion.—*Voice of Freedom.*

The same admirable production was forwarded to us, and can add our testimony to the great value of the pamphlet.—*Philanthropist.*

Died.

In Philadelphia, on the 21st ultimo, GEORGE FRANCIS, son of George and Hannah J. Jenkins, in the 4th year of his age.

In Boston, on the 15th instant, Mr. WILLIAM G. NELL, aged 58 years. Mr. Nell was a respectable, exemplary, and worthy colored citizen.

On Friday, 30th ultimo, LORIMER GRAHAM, second son of Wm. C. R. English.

TREASURER'S RECEIPTS

For the week ending 6th mo. (July) 1st, 1843.

Received for the Standard—The following persons have each paid $2: Ebenezer Libby, Wayne, Me.; Jacob Nelson, do.; Experience Stebbens, South Wilbraham, Mass.; Festus Foster, Brimfield, Alexander Hammond, Jacobsburgh, Ohio; Barney Corse, N. Y. city; Jane F. Goodman, Plymouth, Mass; Wm. Tabor, New Bedford.

Leonard Tuttle, Prospect, Ct. $4; Samuel Bowne, New Rochelle, N. Y. $1.

Donations.—Wendell Phillips, Boston, (pledge made at late anniversary,) $100; Francis Jackson, Boston, (pledge made at late anniversary,) $100.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Irish Repeal.—The repeal association of Dublin has declined to haveany connection with or assistance from the London chartists and Feargus O'Connor, who tendered their services to them.

All idea of her majesty's visit to Ireland, is for the present abandoned.

Preserved from Slavery.—The Charleston (S. C.) Mercury states, that private information having come to certain gentlemen of that city, which led them to believe that a colored woman exposed there for sale was in truth a free person, and the same that was abducted from Philadelphia a year ago, a cautious and active investigation was instituted, which resulted in establishing the truth of these suspicions, beyond doubt, and she had been sent back to her friends. The man who brought her to Charleston, made himself invisible from the first. The name of the colored woman is Mary Loudon.

Another Veteran gone.—Captain Josiah Cleveland, one of the revolutionary heroes, 90 years of age, traveled 450 miles to be present at the late Bunker Hill celebration. The influenza attacked him, and he died in Charlestown.

The Atlas says that he was born in Canterbury, Ct. December 3d, 1753. He volunteered his services in the army of freedom immediately after hearing of the fight of Lexington, and entered the army at Cambridge. He was engaged as a soldier at the battle of Bunker Hill, and received an ensign's commission soon after. He served through the whole war—was in nearly all the prominent actions—and closed his military career at Yorktown, at the capture of Cornwallis. He was present when the corner stone of Bunker Hill Monument was laid, June 17th, 1825, and was recognized by La Fayette—who, on perceiving him, exclaimed—"My God!—there is Captain Cleaveland!"

He was a man of more than ordinary intelligence—strictly honorable in all his dealings, and uniformly correct in his deportment, never having contracted the once fashionable vice of dram-drinking and profanity. He was universally esteemed, and it is not known that he ever had an enemy.

The Influenza.—This is the worst epidemic of the kind we have ever known. It is very general, and so severe as in many cases to incapacitate people from attending to their ordinary business. We hear of instances in which it is likely to prove fatal. We passed a shop the other day, where the doors and windows were shut, in consequence of the whole family having been taken down with the influenza. This epidemic has reached as far south as Washington, and as far north as the lakes.

We see it stated that the *influenza* prevailed with the *locusts*, seventeen years ago.—*New-York Evangelist.*

Cure for Hydrophobia.—We published yesterday the statement of a method to cure hydrophobia, from a southern physician, by opening pustules which always appear under the tongue of the person afflicted with this dreadful disease. We see it stated that Dr. Heller, of the Royal Academy of Medicine in Paris, has recently stated, in a communication to that body, that a method of cure precisely similar, is practised with success in Greece; and the following, from the Albany Daily Advertiser, confirms the opinions before expressed:

"The gentleman to whom we refer, was Mr. Alexander Eustaphieve, for many years Russian consul at Boston. The substance of his statement was, that when among the shepherds of the district mentioned, if any one was bitten by a mad dog, it was the uniform practice to watch daily and carefully for the appearance of the pustules under the tongue, which always appeared in due time, as the first specific consequence of the virus communicated by the bite. As soon as they came to a head, they were lanced, and the mouth was thoroughly washed or rinsed, to prevent the virus from being again taken into the system.

This washing or rinsing was done with a decoction of the *yellow broom*, which was also used for several days, both as a gargle and a drink. This treatment, it was alledged, was universally and confidently relied on as perfectly effectual, when carefully and faithfully observed, as a perfect preventive of the disease of hydrophobia, which never makes its appearance, according to the statement, until after the pustules, when neglected, have broken, and the virus has been again taken up by the absorbents, *after* which only do the terrible spasms of the throat, and the horror of water, come upon the patient; and then he is past cure.

To strengthen the confidence which he claimed for his account of this dread malady, its characteristic development, progress, and treatment, Mr. Eustaphieve added that he was himself a native of the Ukraine, where his father lived, and practised medicine as as a regular-bred physician, and he made his statement from his own personal knowledge of the facts embraced in it, and from the practice of his father in such cases."—*Tribune.*

Another Warning.—In Langdon, on Friday afternoon, the 23d inst. a lad named Daniel Lakeman, aged about 12 years, sportingly pointed a loaded musket at Isabella Jennison, a little girl about 3 years old, daughter of Mr. Levi Jennison. While thus pointed, the gun was discharged, and the contents of the gun lodged in the left breast of the little girl, who expired in a few minutes. *Concord (N. H.) Patriot.*

Dreadful Storm—Destruction of the Miller Tent.—One of the heaviest storms we remember to have seen, says the Rochester Post, of Saturday, occurred this day about 11 o'clock, A. M. The rain poured down with a force and impetuosity that baffles description, and seemed one dense mass of water dashing from the heavens to the earth. The imposing tent erected by the Millerites, has suffered from its effects. The Rev. Mr. Himes was engaged in exhorting no less than 500 persons, when the force of the wind and rain broke some of the fasts, and a scene of indescribable confusion ensued. The ladies, about 70 in number, were seated without bonnets when the ropes gave way, and bonnets, ladies, children, men, water, mud, and wind, were mixed up in most fearful confusion. Luckily, we hear, there was no serious accident, though some of the ladies were seriously bruised.

Liberty Party.—J. G. Birney declines being the abolition candidate for the presidency at the coming election.

The Crops—Virginia.—The Norfolk Beacon, of Friday, says:—The season has been backward by some three or four weeks for corn, and horticultural products, it having been unusually wet and cold—but so far as the wheat crop is concerned, there has not been so propitious a one for years, nor one likely to yield the husbandman a more abundant return for his toil.

On the James river, one of the largest wheat growing sections of Virginia, the May wheat, as it is called, has been, or is now, safely harvesting on most of the large estates, and the late wheat is generally safe from risks, except those from storms and hail.

North Carolina.—The failure of crops last year, in the eastern section, has been felt as a serious calamity, the country which usually exported largely having to import large quantities of corn for necessary home consumption. The corn and oats, though backward, have taken a start under the late favorable weather, and are likely to yield an average crop.

Ohio.—There have been gloomy forebodings of a deficiency of crops; but the last Wheeling Gazette speaks thus encouragingly: "We are pleased to learn that the prospects of our farmers are beginning to brighten; many wheat fields in this vicinity, that a few weeks since presented a most unpromising appearance, have been resuscitated by the vivifying influence of "sunshine and showers," and now give evidence of at least an average yield, and that they will abundantly repay the husbandman for his labor. We are also informed that the Indian corn is rapidly losing the sickly, yellow hue it had assumed during the inclement weather which prevailed a few weeks since, and is beginning to assume its natural green and healthy hue."

In the middle and northern parts of Indiana and Illinois, and in the Scioto and Muskingum valleys, there is every prospect of heavy crops. There is nothing said of any fears of deficiency in Western Pennsylvania, New-York, or Michigan.

Grass.—The Cultivator, at Hallowell, Maine, says: "Intelligence from various parts of the country represents the present prospect for a crop of hay as promising in the extreme. In most parts of New England, and particularly in Maine, the appearance of the fields was never more flattering. Our farmers, many of them, having considerable quantities of hay on hand, which they will in all probability be compelled to summer over, and which will be so much added to our resources another year."

Carpets of Bristles.—The Pittsburg American says: "Something new comes to us every day. At Cincinnati they have commenced the manufacture of a very neat and useful article of floor and hearth cloth, from hogs' bristles, or hair. They are first softened by immersion, for a given time, in lard oil, and then spun and wove into cloth, with the different arrangements of natural colors that fancy dictates."

The Estate of General Washington.—A correspondent of the Troy Whig states that the Vernon estate, which was the home, and embraces the tomb, of Washington, may now be bought for $20,000. It comprises about 1,000 acres of land, 12 miles or so south of Washington city, but under poor cultivation, and the buildings are much dilapidated. Gen Washington's garden remains, including many of the trees he planted, and the plants he imported. The site is beautiful, although the land is greatly overgrown with bushes.

Worn-Out lands of Virginia.—Several years ago the Germans purchased considerable tracts of worn-out lands in Virginia, which they set to cultivating, and restored to excellent farms. We are told that several farmers from Westchester county, have sold their fine estates at thirty to forty dollars an acre, and some of them a good deal higher, and removed to Virginia, where they have purchased land, some of it as low as one dollar an acre. They make this movement quite equal to going West, and probably better, for they are sure in Virginia of finding a ready market for all their produce, and without its whole value being exhausted in transportation. Some of the finest farms in the State of New-York are constructed upon land which a few years ago was sand, blowing about in the wind, or at best, capable of bearing only bushes. The worn-out Virginia lands are not in so bad a condition as this by a great deal; and with a fine climate they can be quite as readily restored. One peculiarity of importance marks this movement; *no slave labor is employed in resuscitating land. That can only be afforded on good land.* The Germans and the Westchester farmers go to work themselves, with their sons and hired men. No one can tell what this movement may grow to, in any of its tendencies.—*Journal of Commerce.*

Locusts.—The Richmond Enquirer of Tuesday says these insects have made their appearance in the vicinity of that city, and east of the Blue Ridge, and south of James River, and other places, in great numbers. The woods are said to be vocal with their chanting.

Staten Island seems to be alive with locusts. Their hum can be heard from the neighboring woods all along the shores.

The locusts have made their appearance in Maryland. The Upper Marlborough Gazette says that the woods between Annapolis and that place are alive with them.

Iron Houses.—The rebuilding of Point Petre with iron houses, as affording the best security against earthquakes, is said to be seriously contemplated by the French government.

Count Zinzechoff.—One of the most distinguished generals in the Russian navy, is Count Zinzechoff, who is a native of Meredith, N. H. and whose real name is Thos. F. Williams.—*Norfolk Beacon.*

Insanity.—The warden of the Boston prison was lately killed by a prisoner, named Abner Rodgers. Being arraigned, he said he was unconscious of having killed Mr. Lincoln, against whom he said he had no unkind feeling. He averred that on the day of the homicide, and previously, he had been troubled with sickness, and a rushing of the blood to the head; that he saw strange faces, and could not restrain himself from making strange noises, and an outcry, for which he was punished.

NOTICES,

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
Mary G. Chapman,	*Catherine Sargent,*
Susan Cabot,	*M. A. W. Johnson,*
Eliza Lee Follen,	*Caroline Weston,*
Olivia Bowditch,	*Anna R. Philbrick,*
Sarah S. Russell,	*Mary Young,*
Sarah B. Shaw,	*Harriet Jackson,*
Helen E. Garrison,	*Mary F. Rogers,*
Louisa Loring,	*Louisa M. Sewell,*
Anne Warren Weston,	*Caroline F. Williams,*
Thankful Southwick,	*Abby Southwick,*
Henrietta Sargent,	*Mary Willey,*
Maria White,	*Marian Fuller.*

FAIR AT SYRACUSE, AUGUST 1, 1843.

The proceeds to be appropriated in behalf of the slave, by the Central New-York Anti-Slavery Society.

Friends of the slave, especially those residing in Central New-York, are requested to use all diligence in the preparation of articles for this Fair. Such articles of farm produce as will find a market in Syracuse, at the time specified, should be liberally furnished. All handicraftsmen and handicraftswomen are called upon to send of their respective goods. Boot and shoemakers, send boots and shoes, with sound *understandings*; hatters, send hats and caps; cabinetmakers, send tables and chairs; hardware merchants, send knives, teakettles, spades, kitchen utensils, and ploughs; dry goods merchants, send muslin, cloth, shawls, and kerchiefs; milliners, send bonnets and caps; druggists, send tooth-powder, shaving soap, perfumery, &c. but no pills; brush and basket makers, send articles of your craft. All these things should be well assorted as to size, and of fair quality; for the people of Syracuse and roundabout are people of all sizes and fancies, and of good judgment in the preference of sound and well made articles.—Then, farmers, on the 1st of August, come to Syracuse, and buy the contributions of the merchant and mechanic, and they will buy yours; so, of all the other trades or makers, each come and purchase what the others have given. We shall in this way have an excellent Fair, and give much mutual accommodation, while benefiting the slave. The whole plan is simple, and will be successful, if we choose to make it so.

ELIZABETH RUSSELL, Syracuse,
PAULINA S. WRIGHT, Utica,
ABIGAIL MOTT, Albany,
MARY SPRINGSTEAD, Cazenovia,
SARAH VAN EPS, Vernon, } *Com.*

Acknowledgments in behalf of the New-York Committee of Vigilance, from May 1st, 1843, to date.

Collections at the annual meeting, in Zion's church, May 9th, $85; Charles Marriott and friends, $19; David Thomas, Cayuga county, N. Y. by C. Marriott, $3; N. Atkinson, New-York, $5; Mrs. Peterson, do. $2; Mrs. Livingston, do. $2 50; Mr. Lester, do. $5; J. M. Hubbard, do. $1; Mrs. Mitchell, do. $2; F. A. C. do. $5; W. C. Smilie, do. $1; Wm. W. Pillow, do. $3; R. G. Williams, do. $5; S. Leeds, jr. do.

Poetry.

HOPE'S SONG TO THE ADVENTURER.

O, come to the South!
To its odorous bowers,
Where the light wings of Time
Are but laden with flowers!
There are gems and rich jewels,
Far down by the sea,
And a clear starry sky
Beaming brightly for thee!

There 's a deep rolling river,
A sun-lighted stream,
And the gay insects quiver
All day in its beam.
There are dreamy pine groves,
Where the owl folds his wing,
And oaks veiled with moss,
Where the mocking-birds sing.

There are voices as soft
As the fragrance of flowers,
To whisper by moonlight
Through jessamine bowers.
Thy coffers shall glitter
With jewels and gold,
In thy porphyry halls—
But the half is untold!

O, leave the dull charms
Of the bleak, frozen North,
For a life short and sweet,
And come manfully forth!
Soft praise shall enchant thee
From each rosy mouth—
There 's a spot just like Heaven
In the sweet sunny South!

For the National Anti-Slavery Standard.

FREEDOM'S SONG TO THE ADVENTURER.

A TRANSPOSITION OF THE ABOVE LINES.

There may not be as much *poetry* as in the original, but assuredly there is more *truth!*

Keep away from "the South,
And its odorous bowers"!
For death lingers near
Their sweet-smelling flowers;
And "the gems and rich jewels,
Far down by the sea,"
Are baubles at best,
And unworthy of thee.

There 's wide turbid rivers,
With weed-covered shores,
Where the crocodile lurks,
And the black buzzard soars;
Where miasma and fever
Are borne on the breeze,
As deadly and rank
As the Upas trees.

There are voices of *Slaves*,
Heard in murmurings low,
"Whispering by moonlight,"
The tales of deep wo;
While the hungry musquito
Feeds from the deep gash,
Left on the bare back,
By a base tyrant's lash.

Keep away from the South!
Oh! tread not the sod
So loathesome to freemen,
Accursed of God;
Remain at the North,
Though the air may be cold,
And soil not thy hands
With a slaveholder's gold.

PROTEUS.

From the London Athenæum.

THE LAND OF LIBERTY.

Where may that glorious land be found
Which countless bards have sung;
The chosen of the nations, crowned
With fame forever young!
A fame that filled the Grecian sea,
And ranged through Roman skies:
O! ever bright that land must be.
But tell me where it lies!

The rose-crowned summer ceaseless shines,
On orient realms of gold,
The holy place of early shrines,
The fair, the famed of old:
But ages on their flood have borne
Away the loftiest fane,
Yet left upon the lands of Morn
A still unbroken chain.

The West, O! wide its forests wave;
But long the setting sun
Hath blushed to see the toiling slave
On fields for freedom won:
Still mighty in their seaward path,
Roll on the ancient floods,
That mass the brethren of their youth,
The dwellers of the woods.

The North, with misty mantle lowers
On nations wise and brave,
Who gather from a thousand shores
The wealth of land and wave;
But stains are on their boasted store—
Though Freedom's shrine be fair,
'Tis empty,—or they bow before
A gilded idol there!

The South—the cloudless South—expands
Her deserts to the day,
Where rose yet unconquered bands,
Who own no sceptre's sway;
But wherefore is the iron with
Our golden image blent,
For see, the harem bars reach forth
Into the Arab's tent.

O! Earth hath many a region bright,
And ocean many an isle,
But where on mortals shines the light
Of Freedom's cloudless smile?
The search is vain—from human skies
The angel early fled,—
Our only land of freedom is,
The country of the dead.

From the Anti-Slavery Picknick.

FREEMEN! AWAKE!!

BY MARIA W. CHAPMAN.

Hark! hark! it is the trumpet call,
"Rise in the name of God, Most High!"
On ready hearts the accents fall,
And firm and full they make reply:

"The hour hath come to do and dare
Bound with the bondmen now are we;
We'll pour aloft the mighty prayer,
We'll bend in God's own house the knee."

Stream forth from all your mountains green,
Pour like a flood from every height,
With kindling hearts, and voices keen,
Swell high the song of truth and right.

A mighty sound the region fills,
A voice from all our fathers' graves,
It comes from all these thousand hills,
"Wo to the land of human slaves!"

How slight a chance may raise or sink a soul!
A smile may lose it, or a tear may save.—*Festus.*

Miscellany.

THE BASHFUL COUSIN.

BY HARRIET BEECHER STOWE.

Mistakes and misunderstandings are not such bad things after all, at least not always so: circumstances alter cases.

I remember a case in point. Everybody in the country admired Isabella Edmunds, and in truth she was an admirable creature, just made for admiration, and sonneteering, and falling in love with, and accordingly all the country of—— was in love with her. The columns of every Argus, and Herald, and Sentinel, and Gazette, and Spectator, and all manner of newspapers, abounded with the effusions, supplicatory of her worshippers; in short, Miss Isabella was the object of all the spare "ideality" in all the region round about. Now, I shall not inform my readers how she looked, you may just think of a Venus, a Pysche, a Madonna, a fairy, an angel, et ceters, and you will have a very definite idea on the point. I must run on with my story. I am not about to choose this angel for my heroine, because she is too handsome, and too much like other heroines for my purpose. But Miss Isabella had a sister, and I think I shall take her. "Little Kate," for she was always spoken of in the diminutive, was some years younger than her sister, and somewhat shorter in her stature. She had no pretensions to beauty, none at all—yet there was a certain something, a certain—in short, sir, she looked very much like Miss A. or Miss G. whom you admire so much, though you always declare she is not handsome.

It requires a very peculiar talent to be overlooked with a good grace, and in this talent Miss Kate excelled; she was as placid and as happy by the side of her brilliant sister, as any little contented star that for ages had twinkled on, unnoticed, and almost eclipsed, by the side of the peerless moon. Indeed, the only art or science in which Kate ever made any great proficiency, was the art and science of being happy, and in this she so excelled, that one could scarcely be in her presence half an hour without feeling unaccountably comfortable himself.

She had a world of sprightliness, a deal of simplicity, and affection, with a dash of good-natured shrewdness, that after all, kept you more in awe than you would ever suppose you could be kept, by such a merry-good natured little body. Not one of Isabella's adorers ever looked at her with such devout admiration, as did the laughter loving Kate. No one was so ready to run, wait, and tend—to be up stairs and down stairs, and everywhere in ten minutes, when Isabella was dressing for a conquest. In short, she was, as the dedications of books sometimes set forth, her ladyship's most obedient, most devoted servant.

But if I am going to tell you my story, I must not keep you all night looking at pictures; so now to my tale, which I shall commence in manner and form the following:

"It came to pass that a certain college valetudinarian, and a far-off cousin of the two sisters, came down to pass a few months of his free agency at his father's; and, as aforesaid, he had carried off the first collegiate honor, besides the hearts of all the ladies in the front gallery at the first commencement.

So interesting! so polite! such fine eyes, and all that, was the reputation he left among the gentler sex. But alas, poor Edward, what did all this advantage him, so long as he was afflicted with the unutterable, indescribable malady, commonly rendered bashfulness, a worse nullifier than any ever heard of in Carolina. Should you see him in company, you would suppose him ashamed of his remarkably handsome person, and cultivated mind. When he began to speak, you felt tempted to throw open the window, and offer him a smelling-bottle, he made such a distressing affair of it, and as to speaking to a lady, the thing was not to be thought of.

When Kate heard that this *rara avis* was coming to her father's, she was unaccountably interested to see him, of course—because he was her cousin, and because—a dozen other things too numerous to mention.

He came, and was for one or two days an object of commiseration, as well as admiration, to the whole family circle. After a while, however, he grew quite domestic; entered the room straight forward, instead of stealing in sideways—talked off whole sentences without stopping; looked Miss Isabella full in the face without blushing—even tried his skill at sketching patterns, and winding silk—read poetry, and played the flute with the ladies—romped and frolicked with the children, and in short as old John observed, was as merry as a psalm-book from morning to night.

Divers reports began to spread abroad in the neighborhood, and great confusion existed in the camp of Miss Isabella's admirers. It was stated with precision, how many times they had ridden, walked, talked together, and even all they had said—in short, the whole neighborhood was full of

"That strange knowledge that doth come,
We know not how, we know not where.

As for Kate, she always gave all admirers to her sister, ex officio; so she thought that of all the men she had ever seen, she should like cousin Edward best for a brother, and she did hope that Isabella would like him as much as she did; and for some reason or other, her speculations were drawn to this point; and yet, for some reason or other, she felt as if she could not ask any questions about it.

At last, events appeared to draw towards a crisis. Edward became more and more brown "studious" every day, and he and Isabella had divers solitary walks and confabulations, from which they returned with a peculiar solemnity of countenance. Moreover, the quick-sighted little Kate noticed that when Edward was with herself he seemed to talk as though he talked not; when with Isabella, he was all animation and interest; that he was constantly falling into trances, and reveries, and broke off the thread of conversation abruptly, and, in short, had every appearance of a person who would be glad to say something if he only knew how.

"So," said Kate to herself, "they neither of them speak to me on the subject—I should think they might. Belle, I should think would, and Edward knows I am a good friend of his; I know he is thinking of it all the time; he might as well tell me, and he shall."

The next morning Miss Kate was sitting in the little back parlor. Isabella was gone out shopping, and Edward was—she did not know where. Oh, no, here he is, coming book in hand, into the self-same little room. "Now for it," said the merry girl, mentally. "I'll make a charge at him." She looked up, Master Edward was sitting diagonally on the sofa, twirling the leaves of his book in a very unscholarlike manner; he looked out of the window and—then walked up to the sideboard and poured out three tumblers of water; then he drew a chair up to the work-table, and took up first one ball of cotton, looked it all over and laid it down again, then he took up the scissors and minced up two or three little bits of paper, and then he began to pull the needles out of the needle-book, and put them back again.

"Do you wish for some sewing, sir?" said the young lady, after having very composedly superintended these operations.

"How—— ma'am, what?" said he, starting, and upsetting the box, stand and all, upon the floor.

"Now, cousin I'll thank you to pick up that cotton," said Kate, as the confused collegian stood staring at the cotton balls, rolling in divers directions. It takes some time to pick up the things in a lady's work-box, but at last peace was restored, and with it came a long pause.

"Well, cousin," said Kate, in about ten minutes, "if you can't speak, I can; you have something to tell me, you know you have."

"Well, I know I have," said the scholar in a tone of hearty vexation.

"There is no need of being so fierce about it," said the mischievous maiden. "Nor of tangling my silk, and picking out all my needles, and upsetting my work-box, as preparatory ceremonies."

"There is never any need of being a fool, Kate; but I am vexed that I cannot say"—a long pause.

"Well, sir, you have displayed a reasonable fluency so far; don't you feel as though you could finish? Don't be alarmed; I should like of all things to be your confidant."

But Edward did not finish; his tongue clove to the roof of his mouth, and he appeared to be going into convulsions.

"Well, I must finish for you, I suppose," said the young lady; "the short of the matter is, Master Edward, you are in love, and have exhibited the phenomena thereof this fortnight. Now you know I am a friendly little body, so do be tractable, and tell me the rest. Have you said anything to her about it?"

"To her—to whom?" said Edward, starting.

"Why Isabella, to be sure—it's she, isn't it?"

"No, Miss Catharine, it's YOU!" said the scholar, who, like most bashful persons, would be amazingly explicit when he spoke at all.

Poor little Kate! it was her turn to look at the cotton balls, and to exhibit symtoms of scarlet fever, and—but that's no concern of mine.

From the National Intelligencer.

THE LOCUST.

As this insect has made its appearance the present year in several sections of our country, its history and character may be interesting to many of your readers. These insects do not appear in all parts of the country at the same time of the same year. I have the location of sixteen distinct districts, in which they appear, either in different years, or with large spaces of territory intervening. The following table will give an idea of the districts:

	Reappear in	
In Louisiana, they appear in	1836	1853
At Gallipolis, Ohio,	1838	1855
On the Muskingum river, Ohio,	1829	1846
In Pennsylvania, west of the mountains,	1832	1849
In eastern Georgia and North Carolina,	1834	1851
In Prince George's County, Virginia,	1829	1846
In southeast New-York, western Connecticut, and Massachusetts,	1826	1843
In Middlesex County, New Jersey,	1826	1843
In Fauquier County, Virginia, and as far south as Milton, N. C.	1826	1843
In northern Maryland and southern Pennsylvania, Delaware and northern Virginia,	1834	1851
In Mississippi, N. E. Port Gibson,	1834	1851
In the south part of Massachusetts,	1838	1855
In Kentucky, and adjacent parts of Ohio,	1838	1855
In the middle counties of Georgia,	1842	1859
In North Carolina, central counties, and south part of Virginia,	1842	1859
In Illinois, about Alton,	1842	1859

It may be that the two districts, Muskingum river, Ohio, and Kentucky, &c. may be one and the same, although the Muskingum river is a long distance above Kentucky. So also may the Middlesex county, N. J. district be a part of the southeastern New-York, western Massachusetts, and western Connecticut districts. All the others are perfectly disconnected, and the only point at which we are at any loss in the boundaries of the districts; we do not know whether those above indicated cover the whole extent of our country, or whether there are others not yet recorded. If editors of newspapers and postmasters would take upon themselves the small trouble of informing me of the fact, whenever and wherever the locust occurs, I should be able to make the table complete. It is not uncommon in some parts of our country for this insect to appear at periods differing more or less from seventeen years.—We account for this in this way. Loudon county, Va. is on the borders of two districts, that of Maryland, &c. (1833,) and that of Fauquier county, &c. 1826-'43,) and these districts lap over each other in Loudon county, and probably for a long extent of territory. Hence on this border-belt the insect appears every eighth and every ninth year alternately. This circumstance has led the people in that section of the country to disbelieve in the seventeenth year character of this insect, asserting that it is not true, at least so far as their section of country is concerned. Other sections present other deviations from the same cause. For example, in the south part of Henrico county, Va. they have the locust this year, and they will have them again in 1846; the borders of the two districts lapped as above.

These insects make their way out of the ground as soon as the weather becomes warm in the spring; say from the 15th of April in the South, to the 15th of May in the North—making a round hole, like a three-fourth inch augur hole, in the ground. In a grove of shrubbery, that was occupied by trees or shrubs seventeen years before, there will be several of these holes in a suqare foot. The insect, when it leaves the ground will be in a chrysalis state. He seeks a tree or shrub, immediately attaches himself to it a few feet from the ground, until he becomes dry, when he ruptures his shell on his back, works himself out of it, gradually expands his delicate wings to the sun and air, and in the course of an hour or two is ready for flight. They are nearly a month before they leave the ground after they have reached near the surface, having formed a kind of chamber at the top of their holes, apparently for the purpose of availing themselves of the warmth of the sun, as they descend to the bottom at night, and in cold weather, and ascend to the top in day time in warm, dry weather. The top of the chamber or hole, and its sides, are nicely cemented, for the purpose of excluding water.

Soon after the insect has taken flight, as above mentioned, the union of the sexes takes place, and in a few days, (generally one or two,) the females begin to deposit their eggs in the small branches of trees and shrubs. They generally choose branches about the size of their own bodies It will be impossible to describe the mode of depositing the eggs without the aid of drawings. The female has an instrument called an ovipositor, (egg depositor,) by means of which she makes an excavation in the branch, to the depth of about half way between the bark and pith; in each excavation she deposites two eggs; then withdraws the ovipositor, makes another excavation, deposites two more, and thus proceeds till all are deposited. If she has not room enough on one side, she goes round to the other, and when she does so the branch is apt to perish, from the interruption of the sap; hence we see so many dead branches on the trees and shrubbery in the summer of "locust years." In from three to five days after depositing the eggs the female dies. The male dies a day or two sooner. They always select living wood in which to deposit the eggs.—They are not particular as to the kind of tree or shrub, except that they generally avoid all Tesebinthenate trees, such as pines, &c. In six or seven weeks after they are deposited as above, they hatch; the little insects, creeping out of the excavations, fall to the ground, and immediately enter the earth in search of food, attaching themselves to the tender radicals of grass or other vegetable growths, and feeding on the exudation from their surfaces. They have no other mode of feeding. They have a trunk, or proboscis, with three capillaries, or hairs, which they extend over the surface of the roots, and merely take up the exudation above mentioned, and this is their only food at any period of their lives. Even the full grown insect takes its food in the same way. The young insect is so small it can scarcely be seen with the naked eye. After having descended into the ground they remain there until their advent, seventeen years afterwards. The locust is greedily sought after by all sorts of birds and hogs, from the first time they leave the ground; and the young insect is pursued with equal avidity by rats, and other devourers of insects, as soon as they leave the egg.

It ought to be stated that this insect is not *properly* called a locust. There is an insect of an entirely different character, that has borne that name for more than a thousand years; viz. the Egyptian locust, and several other insects of the same genus. The locust (properly so called) is a grasshopper, resembling our large grasshopper in all respects. Our locust possesses not one feature belonging to the true locust. How ridiculous is it, then, for us to give a name to an insect that has been appropriated to an entirely different one for ages! The proper name for our insect is tettigonia septennicim. As it is unquestionably the most interesting insect of the world, or at least that has yet been discovered, I think we should give it a new name, and not intrude it upon a company where it cannot, by any possibility, be a welcome guest, and wherein it loses all the claims to distinction that its natural character is entitled to.

It is not possible to give a full description of the insect in a newspaper, without the aid of drawings. It is a very curious insect in many respects. As to its peculiar character, requiring seventeen years for maturity, I can say nothing. So far as I know, and I have taken great pains to inform myself, this is peculiar to this insect. Naturalists make no mention of any other with a similar habit. Then, again, as to its appearing in families or communities, in different parts of our country, in different years. How wonderfully strange is this! How can it be accounted for? Dare we presume to explain it? That it is so, I know; and all may know by a little attention to the subject.

It will be seen that I have indicated the localities of sixteen distinct districts of the country in which these insects appeared in different years, or of any two or more in the same year, widely separated from each other; and I have no doubt there are others that I have not discovered, sufficient to cause the advent of the insect in some portion of the continent every year. I have often thought it was a most beautiful natural emblem of our republican institutions, or rather a natural indication of the peculiar political geographical division into which our nation *should be* partitioned. It has been suggested that the difference of climate was the cause of their appearing at the South one time, and at the North at another; but this cannot be so, because they appear the same year in Maryland and Pennsylvania; and in Mississippi; in Massachusetts and Kentucky; in Georgia and Illinois. But I must have fatigued both you and your readers by this tedious essay. Should any of your readers desire a more perfect account of this extraordinary insect, I can send them a pamphlet, published in 1834, with a plate representing the insect in all its stages of existence, the price of which, owing to the cost of the plates, is *one dollar for two copies*, which should be sent free of postage by applicants.

Will editors and postmasters do me the favor of informing me of the appearance of the locust, whenever and wherever it may appear? If all will do so, it will enable me to inform the public of the exact time of their appearance, and of the number of districts, and their boundaries.

GIDEON B. SMITH, M.D.

From the Liberator.

THE MENONITES.

NEW-YORK, May 21, 1843.

MR. GARRISON:—I have just had a conversation with a very intelligent German gentleman, Mr. Rupe,* from Lancaster county, in the interior of Pennsylvania. In answer to my questions about the various religious denominations and political parties of that neighborhood, he communicated a few facts in regard to a sect among the German population, called *Menonites*, which were altogether new, and quite interesting to me; and I send them to you, thinking they may be of equal interest to some of your non-resistent readers. You can make what use you think proper of them.

These Menonites are the followers of *Meno Simon*, a seceder from the Catholic church, and cotemporary with Luther. They are all Germans—very few of them speaking English—and are to be found, some in Erie county, New-York, some in Ohio and Maryland, but principally in the centre of Pennsylvania—in Lancaster, York, and Dauphin counties. Altogether, they number about 120,000. Their religious sentiments are pretty much the same as those of Friends—except that they hold to baptism by water. They are opposed to all war, aggressive or defensive. In this respect, they go beyond Friends, and embrace the "non-resistance" principle to its fullest extent. *They are opposed to all human governments that are based upon the force or life-taking principle.* For this reason, they have uniformly refused to vote at any election for State or township officers. In one district in Lancaster county, where they are a majority of all the voters, *they have not had a constable for the last twenty-five years.* During the revolutionary war, they refused to take sides either with the king or the people; and for this, they were denounced as tories, and their goods and property confiscated. Yet they made not the least resistance, but ministered to the wants of the soldiery of both parties, when they came amongst them. After the Hesians were taken prisoners at Trenton, they were ordered to the interior of Pennsylvania. The kindness and persuasion of the Menonites took all the war spirit out of them; they settled among this sect, married their daughters, and became thereafter good and peaceable citizens. Of course, the Menonites are opposed to slavery. Those in Maryland till their farms by free-labor alone. Many of them have lately gone into Maryland; and that State, pleased with their system of farming, has encouraged their emigration into it.—[Another good thing in these people is, that *they are opposed to the use of animal food*, not *conscientiously*, though, but because they think it is not conducive to health. They don't renounce meat altogether, but they use it quite moderately; and a more healthy, robust, clear-headed, and long-lived class of men than they, is not to be found on the globe.]

I don't send you the above facts, because I am a professed non-resistent; for I am *not*, practically—though I must admit the correctness of your theory; and so will every sensible man, sometime, who believes in the religion that *Christ* taught. I say I don't pretend to *practise* your principle. I must confess there is too much of the *human* about me for that. In this respect, I'm a good deal like the priests of the present time, or the finger-boards on the highway—I "point the road in which I never go." But I differ from the ministers in this: I endeavor to have no occasion "to go;" I try to give no offence, that I may not have my forbearance put to the test; though I fail in that, sometimes. While I am willing to have all existing governments overthrown, because they have *no right* to take human life; yet, in the application of the principle to the case of the slaves, I should certainly advise them to do as did our fathers—"declare" yourselves "independent," and maintain your independence, *vi et armis*, if necessary. Because it is unchristian to ask of another that which you would not be willing to do yourself, under similar circumstances—submit peaceably to such injustice.

But I was going to say, the church and clergy, and those who raise such a hue and cry against what they term the "new-fangled," "disorganizing" notions of the Liberator, Herald of Freedom, &c. ought to be acquainted with the above facts. Non-resistance, then, is no new thing. Here is a large and respectable body of Christians, who have preached and practised the doctrine since the days of Luther; and a more sober, staid, and intelligent class of sectaries is not to be found within the pale of the church. The Society of Friends, too, ought to know that their "Meeting" don't embrace all that's good in Christianity; for these Menonites are in *advance* of them, both as to war and slavery. But you have the facts; talk about them to suit yourself. I give them for truth's sake. Your friend, W.

* Mr. R. (who was once an agent of the American Anti-Slavery Society,) has lately translated the writings of Meno Simon into English.

From the Boston Christian World.

KINDNESS AND SEVERITY.

Unconsciously, several facts have fallen in my way, offering suggestions regarding the unlimited extension of the law of love; and the readers of the World have seen them, like daisies in a meadow, amongst the more labored and finished efforts of reasoners and orators. And still, I have not done; while so much needs to be said to persuade people of the practicability of abandoning war principles, for I take it all violence is the war-doctrine, and while the world is so rich in delicious experiences, every day offering some new evidence that to charity every sheaf in the field will at last bow, I like to see a snug corner of your columns bearing this oriflamme of our faith.

Perhaps; sometimes, the word may fall seasonably upon the heart; one ear it may reach, which injury will soon invite to rage, but which may bear a heavenly harp-tone into the midst of the jars of life; one opening thought it may penetrate with a gentler and kinder inspiration, and by the cords of love draw it a little towards Him who was incarnate mercy. If we can do no more than fill up, not vainly, a chink in some vacant brain, or give a happier turn to the musing of an idle hour, something is, indeed, accomplished. Here, then, we offer another true and touching experience. It is cast as "bread upon the waters." In Hampden county, at a common school convention, Dr. Cooley related the following fact:

Many years ago, a youth went into a country district to keep school. Before he had been there a week, many persons came to see him, and kindly assured him that there was one boy in the school whom he must be ready to whip every day. Such, it seems, had been the custom of the place; and the boy, and the other scholars, and the neighborhood, expected it. All would have trembled at the thought of such injustice as permitting this young criminal to escape unpunished; and the old law-principle which condemns the judge in such cases, was fully recognized among them.

But the new teacher had caught a better inspiration; he was willing to suffer something himself, that he might save others from suffering, from shame, from degradation, from ruin. This very boy he made the object of peculiar kindness. He determined to gain his heart. He knew fear and prejudice stood in his way; but he felt there was something which could overcome greater obstacles than these. At first the boy appeared perplexed. He was fairly taken by surprise. By and by the teacher's tenderness awoke tenderness in return. Resist it as he would, he could not help being drawn to him, and confiding in him as a friend. The old man seemed to be silently buried. A new man, new motives, new conduct, new affections, took its room. That refractory, mulish, good-for-nothing boy became the best of pupils; as diligent as he had been idle; as obedient as he had been rebellious. That boy is now the chief justice of a New England State! And Dr. Cooley himself, though he said it not, was the noble and heroic teacher; the saviour of that endangered soul, its highest benefactor on earth.

Another course, the usual path of chastisement and cruelty, most probably would have sealed up that young heart to all good influences, and turned him out upon society, insane in everything but the name—a very demon, to waste, and curse, and destroy. F.

A NEEDLE MANUFACTURER.

Among the curious things I was permitted to examine at Haverstraw, nothing awakened so much interest as the machinery for making needles. Let every good housewife rejoice with me. We are no longer to be dependent on foreign countries for an article of such primary necessity as needles.—This, I am told, is the first attempt of the kind in America, and is now almost perfected. I saw needles in various stages of the process by which they are made from the wire, prepared on the premises; and was surprised at the facility afforded by the curious machinery which human ingenuity has invented to lessen the manual labor, and multiply the results of the numerous operations. The wire is first cut into lengths, which will make two needles each. The depressions where the eyes are to be made, and where the grooves are found in the finished article, are stamped in both needles by a single stroke of the machine, with which a single hand can turn off 30,000 in a day. It is then turned over to a boy, who, with another machine, punches the eyes, and again another separates the two needles, and smoothes away any irregularities left or made by the former processes. But the eye of the needle is still rough, and must be bored by another process, which leaves it so smooth as not to cut the thread. After this, a man grinds a handful at a time on a common grindstone, holding them in his left hand and giving them a perpetual rotary motion with the right, so that, when the operation is finished, they must be round as well as sharp. They are now to be "case hardened," and finally burnished, all which is done by simple processes, in which immense numbers can be subjected to the operation at the same time.—*Dr. Bond's Letters from Rockland.*

From the Southern Sportsman.

A PLEASING INCIDENT IN DEER HUNTING.

One day, on my return from a duck shooting excursion, I was trudging over one of our extensive prairies. Feeling a little tired, I had just sat down for a few minutes to rest myself, when all in a moment a very fine deer appeared before me, hardly ten yards off, stopping and looking at me with the greatest fixedness. He had, no doubt, seen me from afar, without being seen by me, and he came along to get a complete knowledge of my person, and thus satisfy that indomitable curiosity, which is so prominent a feature in his race. I levelled my piece, pulled both triggers, but they flashed in the pan, (I carried on that day one of our old flint and hammer guns, the priming of which had been wetted by the rain). The animal stood in the same place, struck the soil several times with one of his fore feet, and really seemed to be delighted with the effect of the little explosions. Thus we remained during a pretty prolonged period of time, mutually observing each other; at last, when I believed him familiarized enough with the sight of my figure, I resolved on an attempt to prime my gun again, it must be confessed without much hope, for the powder of each barrel had been completely drenched. The deer quietly allowed me to go on, and finally aim at him again; I let fly a second time, with no greater success than before; he only returned a like motion of the head, partly in menace, partly in pleasure, at this fresh repetition of the former effect, and continued to gaze on me with minute scrutiny. At last, when his curiosity was entirely satisfied, he trotted off very leisurly, leaving me sadly disappointed at the issue of my piquant prairie adventure.

A GOOD RULE.—"I resolved" says Bishop Beveridge, "never to speak of a man's virtues before his face, nor his faults behind his back—a rule, the observance of which would, at one stroke, banish from society both flattery and defamation."

TRUTH.—"Truth lives down everything; lives to see the last of all slanders, bigotries and malignities that seek to strangle out its young life. Fanaticisms pass away, but reason endures; sects and parties pass away, but humanity endures; clouds and storms pass away, after doing the work of the power which condescends to use them as its servants, but sun, moon, and stars endure."

FOR HOUSEKEEPERS AND FARMERS.

Preserving Eggs.—It would be quite a valuable discovery to farmers in the neighborhood of a large market, as well as to household economy, if a cheap and easy method of preserving eggs could be practised, whereby the price would be more equalized through the various seasons of the year. Reaumer, the inventer of the thermometer which bears his name, tried many experiments for this purpose, and found that the cheapest and most effectual method was to apply oil or grease, with which they were rubbed, or into which they were dipped. He found that they were preserved quite as well by the thinnest layer of fat, as by the thickest coating, so that every part of the shell, (which is porous, and admits air,) was covered. All sorts of fat, grease or oil, he found well adapted to preserve eggs, and kept them in this way, he says for nine months, as fresh and good as the day they were laid.—*Newburyport Herald.*

Ashes.—Don't sell your ashes to the soap-boiler for a shilling a bushel, but retain them on hand for your crops of corn, beans, clover, &c. &c. this spring. There is no substance used as a stimulant of vegetation more valuable than the ashes made on a farmer's hearth. It has been estimated—and we think not erroneously, that a bushel of ashes, before leaching, is as well worth one dollar to the farmer, as one dollar is worth another.

Besides the immediate efforts which they produce in strengthening and sending forward the crop to which they are applied, there is another no less important or advantageous which is not so speedily developed: the permanent improvement of the soil to which they are applied.—*Maine Cultivator.*

Cutting Hay.—Clover shoud not be cut till a portion of the flowers have assumed a brown color, thereby allowing the more backward buds to develope themselves as fully as possible. It requires to be cut before the leaves have begun to wither. We prefer to have clover cured without exposure to the sun beyond lying in the swath; but those desirous of avoiding the hazard of showers, may facilitate the drying by opening the clover partially. The plan of curing is, however, preferable, which takes a longer time, and exposes the clover as little to the direct influence of the sun as possible. After wilting in the swath for a short time, it should be laid into high cocks of small diameter, and there allowed to remain till sufficiently dried to put into the barn. The cocks should be made with the fork entirely, by laying one fork full on another, not rolling into a heap. This allows the air to circulate freely through the heap, and it will be cured without injury from sweating.

Timothy and redtop ought to be nearly ripe before cutting; sufficiently so, at least, that a part of the seed will fully ripen after being cut. There is less injury to this grass from exposure to the sun, than to clover, but there is no doubt that if cured in the swath or cock, like clover, it would be more valuable for feeding, than when exposed to the scorching effects of our July sun. It would require a longer time, to be sure, but if laid up trimly in cocks, it would scarcely suffer from rains, and it would expose but a small portion to the influence of dews.

Some of the natural grasses, such as are to be found in old meadows, require to be cut before the seed is matured, and with many it is an object to cut sufficiently early to secure a second growth of aftermath or rowen. But as a general rule, the sap of all grasses cut before the saccharine matter is pretty well matured, is thin and watery, the hay consequently is much less nutritious than in the more ripened grass, and is not as well relished by stock. The proper period for cutting is the best indicated by the *gumming* of the scythe. When this is the case, it indicates a sufficient maturity of the sap.

When taken to the barn or stack, all hay should have a plentiful supply of salt; if quite dry, a peck to a load is sufficient, if damp, or not thoroughly cured, half a bushel may be required, but we have never found more than this last quantity essential. The exact quantity it is judicious to apply, is what horses, or cattle, or sheep, would require while eating the hay; but in applying it in this way, we secure the hay against injury from must, and cattle eat it much cleaner. We have frequently seen cattle leave the best qualities of unsalted hay to fill themselves from a stack of well salted, coarse swamp grass.

We wish our farmers would adopt the plan of *saving more grass seed.* For the last two or three years it has been extravagantly high, from twelve shillings to eighteen shillings a bushel. An acre of good timothy will yield from twelve to twenty bushels of clean seed, and the hay, after taking out the seed, is worth all the expense of cleaning. At the ordinary price, five shillings a bushel; it is a better crop than is usually raised. But the principal advantage to the farmer, would be in raising his own seed, that he would think he could afford to use it more liberally than he does when obliged to buy it, and by this means he would frequently double his crops. Thin seeding is the great fault of American farming.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

REMOVAL.

LYDIA WHITE has removed from 219 North Second street, to the Northwest corner of Fifth and Cherry streets, where she will continue to keep a general assortment of groceries, the product of free-labor, wholesale and retail.

Also, the dry goods manufactured by the American Free Produce Association.

Just received, fifty barrels prime Laguira sugar.

Philadelphia, Second month 2d, 1843.

FREE PRODUCE ICE-CREAM,

From the Country.

THE Subscriber has commenced to supply the people of Philadelphia, *daily*, (4th & 7th days excepted,) with the abovenamed article. He may be found, at 1 o'clock, P. M. and onward, at stall No. 73, in the Market-house, opposite the "Farmers' Inn," Market street, between Sixth and Seventh. His ices may be relied on as made of pure cream from the springhouse, and the best of free sugar. His price is 50 cents per quart; and for smaller quantities in proportion. CHAS. S. SLEEPER.

Ridley, Delaware co. June 1, 1843.—3t.

FREE LABOR DRY GOODS,

At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

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